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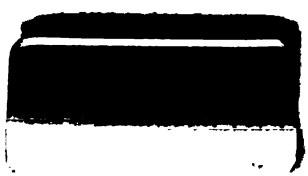

Engd. by Prudhomme from a Painting by Paradise

Rev. Frederic Garrettson

Aged 68 Years.

John D. Attwill

THE

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FOR

THE YEAR OF OUR LORD

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THE

METHODIST MAGAZINE.

FOR JANUARY, 1820.

Divinity.

A SERMON ON COL. III. 1, 2, 3, 4.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.

THE more carefully we examine the principles of Christianity, and compare them with the maxims of worldly wisdom, the more fully shall we be convinced of the superior excellence of its doctrines, precepts, and motives.

The one teaches us to indulge our senses, our passions and our desires in the pursuit of honour, wealth and pleasure, under a thousand flattering forms, while the other requires self-denial, the mortification of our appetites, the crucifixion of our carnal affections, a voluntary renunciation of worldly honour and emoluments, and a universal submission of our hearts and lives to the discipline of Jesus Christ. The one is suited to the dispositions of our fallen nature, the other is calculated to raise us from the fall. In short, the one teaches us to live for the world, the other instructs us to live for eternity.

But while the religion of the gospel furnishes rules of life which obscure the lustre of the proudest maxims of philosophy, its superiority is not diminished in the character of its motives.

Philosophy must enforce her precepts by motives which lie within the sphere of her operation;—her sphere is limited—her efforts are weak: but the gospel of God our Saviour is perfect in all things. Does it prohibit our love of the world? it wraps that world in flames before our eyes, and lights our path to nature's funeral pile. Does it require self-denial? it assures us that the indulgence of the flesh will damn our souls. Does it

enjoin devotion? we are not *our own*, but *God's*. Does it require us not to set our affection on things on the earth? we are *dead*. Does it teach us to seek the things which are above? we are risen with Christ. In short, does it require us to live soberly, and righteously, and godly in the present world? it assures us that an eternal weight of glory will be our reward, and that an opposite course will inevitably issue in everlasting destruction from the presence of the Lord, and from the glory of his power.

That the subject before us may be rendered useful, We will consider, first, the Christian's duty; and, secondly, the arguments by which it is enforced.

I. The duty of Christians, as comprised in the text, embraces three particulars.

1. Set not your affection on things on the earth. From the method in which the Apostle introduces this branch of the subject, it may, at the first view, appear unimportant in the connection of the whole; but a more careful inspection will convince us of how great consequence it is, in relation to the chief design. Our attachments to earthly things are generally strong, and difficult to be broken. The relations in which we are placed to the world, and the circumstances inseparable from our present mode of existence, have a tendency to incline our affections to earthly objects. In the midst of such a state of things, it requires no ordinary exertion so to detach and separate our hearts from the world, as to prepare them for spiritual and heavenly exercises. But however difficult the work may be, it is indispensably necessary. Our hearts can never be the dwelling places of the Holy Spirit, and the seats of heavenly mindedness, while the love of the world dwells in them. We can never set our affection on heavenly things till we are weaned from the things of earth. We shall never seek the treasures of the kingdom of God, till we are convinced of the vanity of all earthly good. Hence the importance of the direction in the text, 'Set not your affection on things on the earth.'

By things on the earth we are to understand the honours, riches, and pleasures of this present world. The sum total of creature good.

To set our affection upon them is to esteem them as our chief interest, and to seek our happiness in them. We may satisfy ourselves of the state of our hearts in relation to earthly things by proper self-examination. An undue attachment to the world may be known to exist from an inward *desire* and *thirst* after earthly things—from the *pleasure* we feel in the *possession* of them—from the *inquietude* and *anxiety* we experience

in the *absence* of them—from the *pain* we feel when we lose them—and from our *disinclination* for spiritual and eternal things. But when religion calls our affections from the earth, we must certainly understand that call in a qualified sense.—The good things of this life are to be considered as the gifts of our heavenly Father, and to be received and used with thanksgiving. All the creatures of God which are subject to the lawful use of man, are designed to answer two great ends, the comfort and happiness of our animal being, and to be means and helps of that devotion to God which qualifies us for the possession of eternal life; the latter of which is as far superior to the former as our intellectual being is superior to our corporeal nature. Hence we may assure ourselves, that if we are rightly exercised in relation to earthly things, whether we *pursue* them, *possess* them, or *lose* them, they will invariably tend to increase our desire and affection for those things which are spiritual and eternal.

Farther than this we are not at liberty to indulge our love of worldly good. Here religion has fixed our bounds, and the moment we pass over the limits, we become idolaters, and give to the creature what is the exclusive right of the Creator.

2. Set your affection on things above.

By things above are meant the honours, the riches, and the pleasures of the kingdom of God, whether of grace or of glory. Were it not too obvious that multitudes of the present age have given but little attention to the examination of the great and precious truths of the gospel, it would be superfluous to descend more minutely into a view of those things which religion has revealed as the objects of our esteem and affection.

But in consequence of the strong and general propensity of our nature to neglect that application of our minds to spiritual things, which is necessary to a perception of their excellence, and a suitable regard for them, it frequently becomes needful to enter into a more definite and particular illustration. Happily our apostle has defined for us. "The kingdom of God is—righteousness, and peace, and joy in the Holy Ghost."

Righteousness, in an evangelical sense, is the conformity of our hearts and lives to God. The divine image stamped upon us, by which act of the Holy Spirit we are made partakers of the divine nature, being reinstated in holiness, according to the grace of our Lord Jesus Christ. It is by such a participation of the image of God, righteousness and true holiness, that we are made partakers of that peace which passeth all understanding: peace with God, the enmity being removed by the blood of the cross: peace of conscience, being purged from dead works to serve the living God, by the powerful influence of him who raised up our Lord Jesus Christ from the dead; and

being made free from wrath, and the consciousness of guilt through him.

Whenever this great work of reconciliation is effected, it is accompanied with joy in the Holy Ghost; joy as the immediate result of a divine influence; joy springing from the witness of our adoption; joy arising from a hope full of immortality.—But we stop not here; we must view the gospel as the last will and testament of the Son of God, and our Saviour, and consider "*an eternal weight of glory*" as a legacy bequeathed to every believer.

As heaven is to be the everlasting habitation of the saints, and its glory their great reward; as the full and perpetual possession of it is the consummation of all the great and precious promises of God and Christ, whatever appertains to it should constantly engage our affection.

When the Apostle exhorts us to set our affection on these things, he. in substance, would have us understand of what infinite value they are, and how great an interest we have in them. He would have us esteem them as the greatest good, love them with fervency, desire them with ardor, and pursue them with diligence.

3. Seek those things which are above.

To seek the things of God, in the sense of the scriptures, is to be clearly convinced of the truth of those things; to have a full and abiding conviction that they exist—that they are real.

This conviction is of such vast importance that the stability, comfort, and ultimate success of our Christian course, in a great measure depend upon it. It is this which stamps our zeal with the character of uniformity, and gives firmness and integrity to our conduct. It fortifies the mind amid the calamities of life. It gives dignity and importance to every feature of character, and prepares the soul to meet the hour of dissolution with calmness and triumph.

To seek the things above, farther implies that our thoughts be habitually employed about them. It is natural for us to have those objects which we most esteem and admire frequently in mind. They are last in our thoughts when we close our eyes in sleep, their fair image frequently passes before us when our senses are locked up in slumber, and they fly to their wonted habitation on the wings of the morning. The miser's thoughts are employed about his gold; the child of pleasure thinks most of the places and means of recreation and amusement: but the Christian's thoughts are with his God, and in his law doth he meditate day and night.

To these considerations it should be added, that in seeking spiritual things there is implied a fervent desire of them. We shall never seek an object which we do not desire. We believe

things to exist which are disgusting, and hateful to us, and our thoughts are necessarily occupied with subjects which give us pain; but we can desire nothing in the possession of which we do not anticipate pleasure. To desire the things of God is a distinguishing trait in the character of good men of every age. David thirsted for God, for the living God, as a hart panteth for the cooling water brook, and desired the courts of the Lord more than all pleasant treasure. And holy Job could say, 'O that I might come near his seat;' and who can describe what an Apostle felt when he said, 'I have a desire to depart, and be with Christ which is *far better?*'

Such a desire of spiritual things will be attended with a diligent and active pursuit of them, in the use of all the institutions of Christ. Like a man seeking for a precious treasure, the Christian, who is in pursuit of an heavenly inheritance, must employ every means calculated to lead him to the end, and to put him in the actual possession of it.

(To be continued.)

Biography.

From the London Methodist Magazine.

An Account of the Life and Conversion from Heathenism to Christianity, of George Nadoris De Silva, Samara Maha Nayeka, *late a Budhist Priest in the Island of Ceylon.*

(Continued from page 262, Vol. I.)

Another circumstance will show how exceedingly shrewd a person he is, and how necessary it is for persons in our situation, and especially in our intercourse with the *inquiring heathen*, to be on our guard even in the smallest matters. One day, I had been waiting for him, as usual, at the appointed hour, and observed him coming up the street; but instead of his calling, he rode by the door, as though not intending to pay us a visit. On this I immediately sent a messenger after him, to tell him I was waiting his usual visit. He immediately ordered his palanquin bearers to turn back, and put him down at our door. As soon as he saw me he said, "I thought I would try you to day. I have often come and sat down with you, and you have conversed with me in the freest and fullest manner. But I thought I would try for once if you had love enough for my soul, and desire enough for my conversion, to call me in, in case you saw me going by your house." He then entered, as usual, into conversation on the subject of Christianity.

He did not fail to urge with great force, the argument, "that Christians were no better than other people."—I believe he has set a very close watch upon us; and we have sometimes supposed that he had his spies observing our conduct.

I remember one day, having been under the painful necessity of submitting to punish one of our servants for theft, about two or three hours only before one of his daily visits. He had had notice of the circumstance; and when he arrived, he took his seat with a degree of triumph, referring to the circumstance, and intimating that it was rather a sign of the defect of our religion, that we were obliged to have recourse to the civil magistrate to make our servants honest; and added, "If you cannot make your own servants good, who live in the same house with yourselves, how can you expect to convert me, and make me a good Christian, who have not that advantage." We explained to him, that conversion was a work of God; and that we could only pray for our servants, and instruct them, and set them a good example: and that if, after all, they were bad characters, the fault was in themselves, and not in our religion. We likewise convinced him that it was with the utmost reluctance, and from the peculiar circumstances of the case, that we had consented to the punishment of the dishonest servant.

He sometimes evinced considerable respect for the ministerial and missionary character; and drew many comparisons, which shewed that he was a man of much observation on the conduct of the Christian part of society. We nevertheless felt it our duty to check every thing of an uncharitable condemning of persons indiscriminately, who might, in some points, differ from those in whose favour he might have formed a prepossession. But while we did this, we assured him that we held it essential to salvation that there should be a consistency between our practice and our faith and profession; and were obliged to allow that the unholy lives of many, who call themselves Christians, was a stumbling block in the way of the inquiring heathen, and gave cause to unbelievers to gainsay the religion such persons professed.

When making such observations as these, brother Clough and I were almost led, sometimes, to conclude he was on the verge of becoming a Christian; but we found him very fluctuating, and often had to go over the same ground again. I have many times thought he did it to try our patience; as there are few virtues which rank higher among the Orientals than self-command in disputation and contradiction; a virtue in which, as far as I have been enabled to observe, the natives of India are peculiar proficients. Any undue warmth, therefore, in argument; a display of mortification or impatience, weighs more with an Indian, than fifty subequent syllogisms.

Though Rajagooroo had many times confessed the existence of the eternal God, he would often times start new objections in the form of interrogations. We have answered a host of these, apparently to his satisfaction. But still he continued to keep up the same kind of warfare;—and we saw no likelihood of bringing the matter to a conclusion, since, every day, he came with new difficulties. At last I determined I would begin myself to propose a few interrogatories, in order to convince him that difficulties in solution were no invariable sign of error in position,—and that it was easy to start objections, and put questions which could not be answered.

The next day he came as usual, and began proposing his questions. I observed to him pleasantly, that it was much more easy to ask questions, than sometimes to answer them; and that as we had answered him a great number, if he would give me leave, I would ask him one question, as a proof of this, which I was sure he could not answer candidly, without disproving his own religious system. Smiling, with a kind of certainty of success, he immediately replied, that he would most willingly hear my question.

"Well," said I, "how can you account for it that the human body is possessed of *such* and *such* highly convenient and necessary organs, and that the various operations of nature are performed in such and *such* becoming and suitable ways? How is it that these things are not done *so* and *so*?" (giving him, at the same time some plain and evident examples of what I referred to.) "Oh," said he, "there is no difficulty at all in that. When the first people came into existence, it *chanced* to be so, and it has continued so ever since." I begged to observe to him, that such an answer, he must be convinced, was by no means such as would have satisfied *his* mind if we had given it to him in answer to one of his own inquiries. That if we traced mankind up through all its preceding generations from son to father, until we should come to the first inhabitants of the world, we could not believe that, with all their faculties of body and mind, they could have come into existence merely in a way of *chance*. That if the organs of the human body had been produced and disposed of by *chance*, we should have expected to have seen the mouth and the eyes transposed, and an arm to be growing out of the head instead of a nose.

"Chance is a word," said I, "which does not admit of being associated with any thing like uniformity, and had we derived our being from such a source, there certainly would have been no apparent design or adaptness to our future comfort, such as we cannot help beholding in our organization. *Chance* is nothing; and like begets its like: therefore *nothing* can proceed from *nothing*. If therefore this be the best answer you can give, it

should teach you how defective is your system in its very first principles. And whatever morals such a religion may contain, this one defect of attributing creation to *chance*, and robbing the Deity of the glory of its formation, taints all the branches of your system; and like a flowing stream, which is poisoned at its source, it carries the deadly quality wherever its waters extend. With this difference, still more worthy of attention and observation, that *poisoned water* affects only the body, which sooner or later is due to mortality, but a *poisoned religion* affects the immortal soul, paralyses all its noble efforts, and defeats every blissful purpose of existence. Our religion," I continued, "is not attended by such evils and objections. If it were, I would this moment shut up my bible, and become a man of the world, and never more speak a word in its behalf. When I look at my own body, I consider that I carry about with me, not only an evidence of the existence of God, to command my reverence; but I am in myself, in my bodily organization, a standing sermon on his power, wisdom, and goodness, which, if I am properly affected thereby, produces lively affectionate remembrances, and constant pious devotions. Thus, if I am asked, why I am formed *so* and *so*, and possessed of such and such faculties of mind and body, our holy Scriptures teach me to reply, *I am the workmanship of that God who made heaven and earth. He has made the vast human family, that they might glorify him in their own happiness;* and hence we are endowed with suitable faculties of mind and body, with a view to that end; and not one faculty is superfluous, or by the minutest research can be ascertained to be deficient, for any of the purposes of human comfort."

He acknowledged the propriety of this appeal, and was again brought to profess his faith in the supreme Creator! Some difficulties, however, seemed to occur to his mind, relative to the prevalence of *natural evil*, and he observed, he could still hardly reconcile himself to our system, when he reflected on the number of sicknesses and miseries which are in the world: and which he could not conceive could exist, had all things been the production, and still continued under the government of a powerful and merciful supreme Creator.

However, he very patiently and candidly listened to us, while pointing out to him the manner in which pain and death were introduced into the world. And when we had directed his attention to the exercise which the ills of humanity gave to the sympathies of our nature; and the salutary and blessed consequences resulting from sanctified afflictions, even in cases in which prosperity had long proved insufficient to reform the vicious, he seemed fully satisfied. And indeed, when one considers the *corrective* tendency of what is called *natural evil*, so far from

favouring the sentiments of the atheists, it weighs powerfully on the other side of the question; and if properly viewed in this light, is as strong an argument in favour of a Divine Creator and Providence, as the existence of an instrument of correction in a family, is an evidence that there is some one at the head of the household, who justly sustains that character, and exercises his discipline over it. Whatever other objections, therefore, those who wish to cavil may affect to raise upon this fact, yet so far from its disproving a creative and providential energy, it is a strong presumptive evidence in its favour.

By this time Rajagooroo had thrown off every thing of the *opponent*, when conversing with us relative to Christianity; and our various interviews with him began to assume a calmer and more pleasing aspect. He was now busily employed in collecting information from every quarter, and was officially spoken of from the pulpit, as one whose belief of Christianity was beyond a doubt.

But still he wore his Budhist robes, and hence the worshippers of Budhu did not give any credit to the reports which were in circulation relative to the change in his religious views. We, therefore, resolved to propose to him the propriety of his making a public renunciation of idolatry, promising him, if he did, that we would receive him into our house, allot him an apartment to himself, and supply all his wants. He received our offer with much apparent thankfulness, but urged that he had some affairs to *settle* at his temple, before he could publicly avow his convictions in favour of Christianity. For this purpose, he said, he would immediately repair to Dadalla, and, on his return to Colombo, he would, without hesitation, attach himself to the true religion, and make a public renunciation of his former faith, by submitting to the sacred ordinance of Christian baptism.

(To be Continued.)

Scripture Illustrated.

THOUGHTS ON THE FORE-KNOWLEDGE OF GOD, WITH REFERENCE TO THOSE PASSAGES OF SCRIPTURE WHERE IT OCCURS.

It is not a little remarkable, to say the least, that various passages of the holy scripture should have been so frequently urged to prove the necessity of human volitions and actions, arising from the prescience of the Deity. Even the most deadly malevolence which ever actuated the depraved heart of man,

and the blackest crimes which ever darkened the pages of the history of our race, have, alike, fled for refuge, and claimed protection under the efficient energy of the fore-knowledge of God. Hence, if we remonstrate against sin, and expostulate with men relative to their guilt and danger, and endeavour to dissuade them from a course of vice, nothing is more common than this, "How can I hinder it? did not God fore-know all things? did he not fore-know every sin that I should commit? and is it possible that any thing should take place contrary to his fore-knowledge?" These questions are supposed to be unanswerable, and an air of indifference, or contempt closes the scene.

It is lamentable, indeed, that men should tax any of the divine perfections with their crimes, or their guilt; but, could they support the charge, crimes would change their nature, and guilt would be but a name. The popular pretext that *actions* may be necessary, and yet criminal, because the mind is as free in the action as if it were not necessary, is better suited to divert the minds of children, than to satisfy the sober and rational enquirer after truth. It requires no extraordinary degree of penetration to perceive that the liberty or freedom which men exercise in performing *necessary actions*, is *itself* as necessary as the actions, and that too by virtue of the same cause, the fore-knowledge of God. This superficial evasion seems to have originated from the struggle between common sense, and the supposition that criminality can be attached to a *necessary*, or *unavoidable* action. We find ourselves almost compelled by our own consciousness to connect innocence with such actions. In order, therefore, to form a ground for guilt, we must, in some way, enlist volition. But we are lame; for on the ground above noticed, the *first motion of the mind*, and the action in its utmost extent, with every auxiliary volition, and connected circumstance, are equally *necessary* and *unavoidable;* and the whole from the same cause. Now if criminality cannot result from a *necessary action*, from what rules of fitness and reason can it be shown to result from an equally *necessary volition?*

The attributes of God are all infinite, and lie so far beyond the sphere of our limited intelligence, that all conclusions, relative to their influence on the actions of moral agents, should be drawn with the utmost caution. How extremely weak, not to say absurd, is it to suppose the Deity, at some imaginary period, in past ages, deliberating upon the wisest and best measures for the government of his creatures in future time, and then fixing the plan, with a determination to proceed accordingly? This is, indeed, to measure the omniscient and omnipresent Jehovah by ourselves. Were it possible for the human mind to fix periods in the immeasurable duration of eternity, at which

of these periods, though millions and millions of ages remote from each other, could it be said the infinite mind knew *less?* at which that it knew *more?* The most that can be said is, that "*all things* are naked, and opened to the eyes of him with whom we have to do." The conclusion is, that, properly speaking, there is no such thing as *fore* or *after* knowledge with God; but strictly knowledge, *present* knowledge. But should it be asked how entire freedom of action agrees with this knowledge? I answer, I cannot tell. And who will answer if it be required how this knowledge renders actions necessary and unavoidable? The plain truth is, that the subject is too far removed from the province of our faculties, and the sphere of human science, to afford us any safe or satisfactory conclusions. We must therefore satisfy ourselves on this subject from what we *perceive* in ourselves, from what we *observe* of others, and from what it has pleased God to reveal to us. We are *conscious* of acting *freely*; from *analogy* and *observation* we are convinced that our fellow-creatures do the same; and nothing is more obvious than that the divine law, embracing precepts, rewards and punishments, recognizes man as a voluntary, not a necessary agent; and consequently at liberty to obey or disobey. On such evidence we must rest till it shall please God to develope what has hitherto been locked up in the treasury of eternal wisdom.

But before we lose sight of this subject, it may not be improper to propose, and investigate one question, with a design, as far as possible, to bring this subject within the compass of our methods of reasoning. We are compelled to have recourse to the established laws of cause and effect, both in the physical and moral kingdoms. From these laws we draw our conclusions, as we conceive, with safety.

To depart from them would be to abandon the principles of order and fitness, and prostrate the empire of reason to the desolating ravages of Atheism.

In conformity to these laws the following question is proposed —Is the Fore-knowledge of God the *cause* of human volitions and actions? This question, simple as it may be, is the only proper ground of reasoning with reference to the relation between fore-knowledge and the *actions* of finite creatures, and the dependence of the latter on the former. If it can be made to appear that fore-knowledge is the efficient cause of all volition and action, it will be equally evident that volition and action are *necessary* and *unavoidable*, by virtue of fore-knowledge. But it is impossible for us to free ourselves from the conclusion which must result from such premises. The nature and properties of *effects* must be determined by the *causes* which produce them, and the same may be said of causes when we reason from effects.

What then must be the moral character of *volitions* and *actions* which are the *effect* of a *holy* and *perfect attribute of God?* To suppose that sin, or any quality repugnant to the divine nature, could be attached to *such* volitions and actions, is to suppose that an effect may be, in its nature, diametrically opposed to its cause, and when this theory is adopted, what rules shall guide our ratiocination? Where shall we search for data on which to establish our conclusions? Till we can perceive some method of avoiding these consequences, we must renounce the premises from which they result.

(To be Continued.)

The Attributes of God Displayed.

FROM THE ENGLISH METHODIST MAGAZINE.

Account of the Halcydrus Pontoppidani; or, enormous Sea Serpent. By Mr. GEORGE DERMOTT.

"THE works of the Lord are great, sought out of all them that have pleasure therein," saith the prophet of the Most High; and as the most insignificant particle of organized matter displays the glorious wisdom and power of its Author, far beyond the brightest orb of universal light, the more perfectly we consider the animated creation, the more we shall adore the Great First Cause of all being and vitality; for matter only exists for the sake of intelligent beings, and we should "search it out" in the spirit of the Psalmist.

Useful information in the great volume of nature is still wanting, after all our scientific researches; and every fresh acquisition to our stock of facts in natural history, and other branches of useful science, is to be valued.

The current accounts of a monstrous sea-snake, repeatedly seen by many sea-faring persons on the North American coast, has disposed me to present you with a variety of memorandums on the same curious subject. These were collected some years ago, from the only documents, I believe, that the world has yet been favoured with.

This animal has hitherto been supposed to be peculiar to the Norwegian and Greenland seas; but as it is now proved that it may be met with in other latitudes also, we may hope, that in this age of improvements, we shall not long be without a specimen of the animal itself, by some providential or enterprising atchievement, to enrich the department of Natural History.

At a meeting of the Wernerian Natural History Society, in the year 1808, Mr. P. Neill read an account of a great Sea

Snake, lately cast ashore in Orkney. This curious animal, it appears, was stranded in Rothsholm Bay, in the island of Stronsa, North Scotland. Malcolm Laing, Esq. M. P. being in Orkney at this time, communicated the circumstance to his brother Gilbert Laing, Esq. Advocate at Edinburgh. Through this authentic channel Mr. Neill received his information.

The body measured fifty-five feet in length, and the circumference of the thickest part might be equal to the girth of an Orkney poney. The head was not larger than that of a seal, and was furnished with two blow-holes, such as whales have. From the back, a number of filaments (resembling in texture the fishing-tackle, known by the name of the silk-worm-gut) hung down like a mane. On each side of the body were three large fins, shaped like paws, and jointed. The body was knocked in pieces by a tempest, but the fragments have been collected by Mr. Laing, and are to be transmitted to the Museum at Edinburgh. Mr. Neill concluded with remarking, that no doubt could be entertained that this was the very animal described by Ramus, Egede and Pontoppedam, but which scientific and systematic naturalists had been induced hitherto to reject as spurious and ideal. Such was the account then laid before the public, and it was added, "We confidently hope that the particulars of this event will appear at full in the transactions of the Wernerian Society, when published." In the mean time, we add that another letter has appeared in print, in confirmation of the above account, and containing some additional information, viz. that as its tail seemed to have been broken by dashing against the rocks, it is calculated to have been sixty feet in the whole. The first pair of its fins were five feet and a half long, with a joint at the distance of four feet from the body. As the tempest had beat the carcase to pieces before men and ropes could be collected, only a fragment, about five feet of the back bone, and a whole paw are preserved.

These accounts are completely in conformity to what had been already communicated by writers on Natural History; and they happily vindicate the veracity of such writers, who because they have related instances of rare occurrence, have been treated as persons incapable of just discernment, if not as *immoral men*, attempting to impose on their readers fiction instead of truth. What was then published on this subject is supported by the following testimony, which was inserted in a periodical publication of great celebrity, a short time afterwards, and that in consequence of diligent inquiry being made.

"The particulars recorded concerning the great Sea Serpent are perfectly correct, and I beg leave to complete the account by the addition of the following particulars:—The specimen was examined by Mr. George Shearer, tenant of Rothsholm, who

actually measured the parts and found the length of them fifty five feet, and judged it might be, when perfect, sixty feet. The tapering towards the tail was gradual, the distance in length between the paws was about twelve feet; the paws appeared well adapted to the purpose of enabling the creature to fix itself strongly to the rocks; the mane from the head down the back was silver-coloured, eighteen inches in length, and, *when dry*, of the appearance of cat-gut; the spout-holes were in the back part of the head, or in the neck; the vertebrae of the back-bone were numerous. Some of these have now been received in Edinburgh, and laid before the Wernerian Society. Their structure is extremely curious and uncommon, evidently intended to accommodate a mode of life, of which we have little knowledge. It is understood that the head is saved, as well as one of the fins or paws. The whole has been presented to the Museum of the University of Edinburgh, by Gilbert Meason, Esq. on whose estate it came ashore. The Literati of Edinburgh have named it *Halsydrus* Pontoppidani, (from the Greek *hals*, sea, and *hydros*, water-snake.) An account of it, with engravings, will be published in the "Transactions of the Wernerian Society." This creature has been the subject of poetical description. Mr. Scott's "Minstrelsy of the Scottish Border," vol. iii. contains the following reference to it in the Mermaid, a poem by J. Leyden.

"Shun, O shun, the gulph profound,
Where Corriunckin's surges roar,
If from that unbottom'd deep,
With rinkled form and writhed train,
O'er the verge of Scarba's steep,
The *Sea-snake* heave his *snowy* mane,
Unwarp, unwind his oozy coils,
Sea-green sisters of the main!
And in the gulph where ocean boils,
Th' unwieldy wallowing monster chain."

It is possible that the poet might have seen the creature alive, which may account for the bold language he uses.---The authorities referred to certainly place the existence of this animal beyond all doubt. In Egede's journal of the Greenland mission, we find, that on the 6th day of July, 1734, a large and frightful sea monster raised itself so high out of the water, that its head reached above the main-top-mast of the ship; that it had a long sharp snout, broad paws, and spouted water like a whale; that the body seemed to be covered with scales, the skin was uneven and wrinkled, and the lower part was formed like a snake. It plunged itself backwards in the water, and then raised its tail above the surface a whole ship's length from the head. Its skin is smooth, without wrinkle, of a dark-brown colour, speckled or

variegated like tortoise-shell, and it is said to shed it annually, as others of the serpent tribe. That its sense of smelling is very acute, the fishermen conjecture from the circumstance of its avoiding the scent of castor; a quantity of which they, therefore, are said to provide themselves with, when they go out to fish in the summer; and when they meet with the sea-snake they throw a small portion of it overboard. This huge animal is said to have sunk, or over-turned, many large vessels, and even to have raised itself up and snatched men out of boats. The fishermen practise different methods of avoiding this calamity, besides the experiment of castor: they sometimes row full against those volumes of it that appear above water, or throw a light piece of wood upon it; in that case it dives immediately. Sometimes they tack about in order to gain the sun, whose beams the eyes of this creature cannot bear; but if they are near the shore they row into creeks where they cannot be pursued. The excrement, or spawn, of this animal, which floats upon the surface like a viscid slime, is so corrosive, that if it should touch the hands of the fishermen they will be instantly blistered and inflamed. The particulars related of this animal would be incredible, were they not attested upon oath, and confirmed by many witnesses.

Egede informs us, that it had been seen by many hundreds of persons, mariners, fishermen, and others. In the year 1746, Captain Lawrence de Ferry, of Bergen, shot at a sea-snake, which immediately disappeared; and when the boat was rowed near the place, the water appeared tinged with blood. The head of this animal, which it held at least two feet above the surface of the water, was of a greyish colour, and resembled the head of a horse. The mouth was very large and black, the eyes were of the same colour, and a long white mane hung down from its neck, and floated on the sea. Besides the head, they saw seven or eight coils of this snake, about the distance of a fathom one from another.

In 1756, it is upon record, that another was shot at and wounded also, which is described as being of an enormous length, from one hundred to two hundred yards, by the different beholders.

This Sea Serpent does not seem to be a creature prepared for carnage and devastation, and whether it may possess venom of any kind, probably was not examined by those who discovered it. We rather think it to be slow, languid, and quiet, like the whale, which it also resembles in its power of ejecting water through its blow-holes.

The Grace of God Manifested.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

A desire to perpetuate the memory of the righteous, and to see the triumphs of Christian virtue exhibited to the public eye, prompts me to present you with the following memoir for publication.

The victories of faith exemplified in the life and death of the Christian, will always be viewed, by the pious, with interest and delight. Man need not tarry long on the stage of life, to learn this melancholy truth, that mortals are "born to trouble as the sparks fly upward;" and *he* must be strangely perverted that can mark the way of the perfect, and behold the end of the upright, and not desire to die like a Christian.

The infidel may die in a state of insensibility, the philosopher submit in silence to his fate, and the hero rush thoughtlessly into eternity; but the Christian conquers as he falls, and proves a victor in the arms of death.

I am, Dear Brethren, your
affectionate and humble servant,

Windsor, Dec. 1, 1819. COLES CARPENTER.

MARY DOUGLASS, the subject of this memoir, was born of respectable parents, at West-Springfield, Mass. 1797. From early life, at various times, she was deeply impressed by the spirit of the Lord, and convinced of her lost condition, and her need of an interest in the all-atoning blood. Her father being friendly to the doctrines taught by the Methodists, invited the ministers to preach at his house; and it appears that they were instrumental in bringing her to God. On hearing a sermon preached by Br. F. D. on 2 Cor. v. 20, she was so humbled under a sense of her guilt and sin, that she threw herself at the foot of the cross, and called upon the children of God to pray for her; and though she was reproached for this singularity, yet such was her thirst for salvation, that she could not be persuaded to give up her suit, until she found rest to her soul: and being importunate at the throne of grace, she soon found deliverance; Christ appearing to her the chiefest among ten thousand, and altogether lovely.

Her situation at this time was such, that she was in a great measure deprived of those privileges which her soul ardently longed for; yet she retained her confidence in the Lord, and a firm belief in the doctrines of the gospel.

December, 1816, she was married to Mr. Henry Douglass of Westfield, who was a member of the Methodist Church, and from that time enjoyed the pleasure of waiting upon the ministers of the gospel under her own roof; and also of having religious meetings at her house: privileges which she highly prized, and which, when sickness deprived her of, she resigned with the greatest reluctance. May 30th, 1818, she was taken with bleeding at the lungs, which led her to conclude that her dissolution was near, and she said she should soon be called to follow her sister that had died a few years before.

Her faith was now brought to a close trial; but that Saviour whom she had faithfully followed in health, did not forsake her in this time of need; for at times in family prayer her soul was so filled with the love of God that she would arise and exclaim, O! if it were the will of the Lord I would be willing to go now: and she seemed to live in constant view of eternity.

In the month of August, through the advice of her physicians, she went on a journey to the state of New-York, and after her return for a short time enjoyed tolerable health, which her friends, eager for her recovery, viewed with too much confidence; but she herself seemed to entertain no expectation of entirely regaining her health, having had from the first a presentiment that her sickness was unto death.

About this time the Lord was pleased to pour out his spirit upon her friends and neighbours. She received this answer to her prayers with transports of joy, and while the groans of the mourner and the songs of the heaven-born soul were saluting her ears, she could say, "Now, Lord lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

At some of the prayer-meetings she was strongly impressed to witness for her Lord and master by publicly declaring his unspeakable goodness to her, and entreating immortal souls to prepare to meet their God; but this duty appeared to her almost impossible, and she shrunk from the cross until she had nearly lost all her confidence, and sunk in despair.

The distress of her mind at this time was so great it seemed to prey upon her health; and as the time of her confinement drew near, she feared she should be left to die in darkness; but at the trying moment the light of her heavenly Saviour broke into her soul; and she exclaimed, O! how good the Lord is.

Being again restored to a comfortable situation she would frequently say, "I do not know but the Lord will spare me long enough to perform the duty I have omitted," and manifested great anxiety to her husband to have the meetings at their house again: but she was so weak that she could not improve the privileges as she wished, and sometimes would say,

"I have lived little faith, and shall die little faith."

A few weeks previous to her death she was severely assaulted by the grand adversary of God and man, and at times, almost thrown into total despondency; but her soul was continually struggling for the fulness of the gospel blessing, and the week before her departure, after pouring out her soul to God in prayer, the cloud broke, and her sorrow was succeeded by joy unspeakable, and full of glory: she sung, she shouted, and clapped her hands, which before she was hardly able to raise, saying to all around, "help me praise the Lord; bless the Lord O my soul, and all that is within me bless his holy name. O! the fulness, the fulness of the gospel." From this until her death she enjoyed a clear evidence of her acceptance with God, and her prospects were bright for immortal glory; she exhorted those that came to see her to prepare to follow her, and faithfully declared that unless they should follow Christ in the humble way of the cross, they never would be able to enter in at the strait gate.

On seeing persons enter her room in gay apparel, she appeared to be much distressed on their account and would say, they come into see me die; but I fear they little think how soon they must die themselves. She talked as freely and as calmly about death, as she would of going a pleasant journey to see her beloved friends: and her affections seemed to be unglued from earthly objects and set on things above; she would kiss her little babes and calmly resign them to the arms of her husband and the protection of her God. And though she manifested some anxiety to see her father, (who at this time was many miles from her), yet upon being informed that he would not soon return, she seemed fully resigned. She was not known to murmur or repine at any of the divine dispensations, and when one of her sisters in the Lord, sitting by her bedside, and seeing her exercised with much bodily pain, said, she was sorry for her; she looked up very earnestly and said, why are you sorry for me? these pains are nothing compared with what my Saviour endured for me. Sometimes she seemed to be wrapt in heavenly visions, and would break forth in joyful acclamations. Whenever her friends inquired what they should ask the Lord to grant her; she would reply, that she might be preserved blameless unto the coming of her Lord and Saviour, and that she might die in the triumphs of faith. She gave direction concerning her funeral, and requested that nothing superfluous should be used on the occasion.

Two days before her death she was thought to be dying, and the neighbours were called in, at which time the triumph of faith was conspicuous: she lifted her eyes towards heaven and exclaimed, "I'm going, I'm going, my soul is happy, I shall soon be with Jesus; glory, glory, glory, hail happy spirits, come Lord Jesus; Oh! why does he delay?" On being asked if she

were not willing to wait the Lord's time, she replied, "O yes; but I thought I should not have to trouble you another night." To her friends that stood weeping round her bed she said, "do not weep for me, do not weep for me."

She discovered a peculiar concern for her brother, who at this time came to see her, entreating him not to rest till he should find the Lord; saying, "I hoped to see all my friends happy in the Lord before my departure; but I must leave them." The night before her death, while her husband was sitting by her bed, she repeated

"How happy every child of grace,
Who knows his sins forgiv'n;"

and requested him to sing the hymn for her. Whilst he was singing,

"A country far from mortal sight,
Yet, O by faith I see;"

her soul was filled with heavenly transports, and she struck in and sung distinctly,

"The land of rest the saints delight,
The heaven prepar'd for me."

Her husband being interrupted by the fulness of his soul, she exclaimed, "sing, still sing on."

While biding her companion her last farewell, she seemed to be filled with the joys of the upper world; and as earthly things receded from her sight, the ineffable delights of her celestial home shone with brighter radiance upon her, till, having her enemies under her feet, and the Christian's shield in her hand, she burst from the prison of clay, exclaiming as she passed its grates, "glory, glory, glory, amen, amen, amen."

Miscellaneous.

FROM THE ENGLISH METHODIST MAGAZINE.

Extract from a pamphlet, entitled, "Mr. Archibald Bower's motives for leaving his office of Secretary to the Court of Inquisition at Macerata, in Italy."

"I never, (says Mr. Bower,) pretended that it was for the sake of religion alone, that I left Italy; but, on the contrary, have often declared, as all my friends can attest, that, had I never belonged to the Inquisition, I should have gone on, as

most Roman Catholics do, without ever questioning the truth of the religion I was brought up in, or thinking of any other. But the unheard-of cruelties of that hellish tribunal shocked me beyond all expression, and rendered me, as I was obliged, by my office of Counsellor, to be accessary to them, one of the most unhappy men upon earth. I therefore began to think of resigning my office; but, as I had on several occasions, betrayed some weakness, as they termed it, that is, some compassion and humanity, and had, upon that account, been reprimanded by the Inquisitor, I was well apprized, that my resignation would be ascribed by him to my disapproving the proceedings of the holy tribunal. And, indeed to nothing else could he have ascribed it, as a place at that board was a sure way to preferment, and attended with great privileges and a considerable salary. Being therefore, sensible how dangerous a thing it would be to give the least ground to any suspicion of that nature, and no longer able to bear the sight of the many barbarities practised almost daily within those walls, nor the reproaches of my conscience, in being accessary to them, I determined, after many restless nights, and much deliberation with myself, to withdraw at the same time from the Inquisitor and from Italy. In this mind, and in the most unhappy and tormenting situation that can possibly be imagined, I continued near a twelvemonth, not able to prevail upon myself to execute the resolution I had taken, on account of the many dangers which I foresaw would inevitably attend it, and the dreadful consequences of my failing in the attempt. But, being in the mean time ordered by the Inquisitor to apprehend a person, with whom I lived in the greatest intimacy and friendship, the part I was obliged to act on that occasion, left so deep an impression in my mind as soon prevailed over all my fears, and made me determine to put in execution, at all events, and without further delay, the design I had formed. Of that remarkable transaction, therefore, I shall give here a particular account, the rather as it will shew in a very strong light, the nature of the proceedings in that horrid court.

The person, whom the Inquisitor appointed me to apprehend, was Count Vincenzo della Torre, descended from an illustrious family in Germany, and possessed of a very considerable estate in the territory of Macerata. He was one of my very particular friends, and had lately married the daughter of Signor Constantini, of Fermo, a lady no less famous for her good sense than her beauty. With her family, too, I had contracted an intimate acquaintance, while professor of rhetoric in Fermo, and had often attended the Count, during his courtship, from Macerata to Fermo, but fifteen miles distant. I therefore lived with both in the greatest friendship and intimacy; and the Count was the only person that lived with me, after I was made Counsellor

of the Inquisition, upon the same free footing as he had done till that time; my other friends being grown shy of me, and giving me plainly to understand, that they no longer cared for my company.

As this unhappy young gentleman was one day walking with another, he met two Capuchin friars; and, turning to his companion, when they were passed, 'What fools,' said he, 'are these, to think they shall gain heaven by wearing sackcloth and going bare-foot! Fools indeed, if they think so, or that there is any merit in tormenting one's self: they might as well live as we do, and they would get to heaven quite as soon.' Who informed against him, whether the friars, his companion, or somebody else, I knew not; for the Inquisitors never tell the names of the informers to the counsellors, nor the names of the witnesses, lest they should except against them. It is to be observed, that all, who hear any proposition, that appears to them repugnant to, or inconsistent with, the doctrine of the holy mother church, is bound to reveal it to the Inquisitor, and likewise to discover the person by whom it was uttered; and, in this affair no regard is to be had to any ties, however sacred; the brother being bound to accuse the brother, the father to accuse the son, the son the father, the wife her husband, and the husband his wife; and all bound, on pain of eternal damnation, and of being deemed and treated as accomplices, if they do not denounce in a certain time; and no confessor can absolve a person, who has heard any thing said, in jest or in earnest, against the belief or practice of the church, till that person has informed the Inquisitor of it, and given him all the intelligence he can concerning the person by whom it was said.

Whoever it was that informed against my unhappy friend, whether the friars, his companion, or somebody else who might have overheard him, the Inquisitor acquainted the board one night (for, to be less observed, they commonly meet, out of Rome, in the night) that the above-mentioned propositions had been advanced, and advanced gravely, at the sight of two poor Capuchins: that the evidence was unexceptionable; and that they were therefore met to determine the quality of the proposition, and proceed against the delinquent agreeably to that determination. There are in each Inquisition twelve counsellors, viz. four Divines, four Canonists, and four Civilians. It is chiefly the province of the divines to determine the quality of the proposition, viz. Whether it is heretical, or only savours of heresy; whether it is blasphemous and injurious to God and his saints, or only erroneous, rash, schismatical, or offensive to pious ears.

That part of the proposition, "Fools, if they think that there is any merit in tormenting one's self," was judged and declared

heretical, as openly contradicting the doctrine and practice of holy mother church recommending austerities as highly meritorious. The Inquisitor observed, on this occasion, that by the proposition, "Fools indeed," &c. were taxed with folly not only the holy fathers, who had all to a man practised great austerities, but St. Paul himself, who "chastised his body," that is, whipped himself, as the Inquisitor understood it; adding, that the practice of whipping one's self, so much recommended by all the founders of religious orders, was borrowed of the great apostle of the gentiles.

The proposition being declared heretical, it was unanimously agreed by the board, that the person who had uttered it, should be apprehended and proceeded against agreeably to the laws of the Inquisition. And now the person was named; for, till it is determined whether the accused person should or should not be apprehended, his name is kept concealed from the counsellors, lest they should be biased, says the Directory, in his favour or against him. For, in many instances, they keep up to an appearance of justice and equity, at the same time that, in truth, they act in direct opposition to all the known laws of justice and equity. No words can express the concern and astonishment it gave me to hear, on such an occasion, the name of a friend for whom I had the greatest esteem and regard. The Inquisitor was apprized of it; and, to give me an opportunity of practising what he had often recommended to me, viz. of conquering nature with the assistance of grace, he appointed me to apprehend the criminal, as he stiled him, and to lodge him safe, before day-light, in the prison of the holy Inquisition. I offered to excuse myself, but with the greatest submission, from being any ways concerned in the execution of that order; an order, I said, which I entirely approved of, and only wished it might be put in execution by some other person; for your lordship knows, I said, the connection. But the Inquisitor shocked at the word, "What?" said he, with a stern look and angry tone of voice, "talk of connections where the faith is concerned! there is your guard, pointing to the Sbirri, or bailiffs, in waiting, let the the criminal be secured in St. Luke's cell (one of the worst) before three in the morning." He then withdrew with the rest of the counsellors, and, as he passed me, "Thus," he said, "nature is conquered." I had betrayed some weakness, or sense of humanity, not long before, in fainting away while I attended the torture of one who was racked with the utmost barbarity; and I had, on that occasion, been reprimanded by the Inquisitor for suffering nature to get the better of grace; it being an inexcusable weakness, as he observed, to be any way affected with the suffering of the body, however great, when inflicted, as they ever are in the Holy Inquisition, for the good of the soul.

And if was, I presume, to make trial of the effect this reprimand had had upon me, that the execution of this cruel order was committed to me. As I could by no possible means decline it, I summoned all my resolution, after passing an hour by myself, I may say in the agonies of death, and set out a little after two in the morning, for my unhappy friend's house, attended by a notary of the Inquisition, and six armed Sbirri.

We arrived at the house by different ways, and, knocking at the door, a maid servant looked out of the window, and, inquiring who knocked, was answered, the Holy Inquisition, and, at the same time, ordered to awake nobody, but to come down directly and open the door, on pain of excommunication. At these words, the servant hastened down, half naked as she was, and having with much ado, in her great fright, at last opened the door, she conducted us, as she was ordered, pale and trembling, to her master's bed chamber. She often looked very earnestly at me, as she knew me, and shewed a great desire of speaking to me; but, of her, I durst take no kind of notice. I entered the bed-chamber with the notary, followed by the Sbirri, when the lady, awaking at the noise, and seeing the bed surrounded by armed men, screamed out aloud, and continued screaming, as out of her senses, till one of the Sbirri, provoked at the noise, gave her a blow on the forehead that made the blood run down her face, and she swooned away. I rebuked the fellow very severely, and ordered him to be whipped as soon as I returned to the Inquisition.

In the mean time the husband awaking, and, seeing me with my attendants, cried out, in the utmost surprise, "Mr. Bower!" He said then no more; nor could I, for sometime, utter a single word; and it was with much ado that, in the end, I mastered my grief so far as to be able to let my unfortunate friend know, that he was a prisoner of the Holy Inquisition. "Of the Holy Inquisition!" he replied, "alas! what have I done? My dear friend, be my friend now." He said many affecting things; but, as I knew it was not in my power to befriend him, I had not the courage to look him in the face, but turning my back to him, withdrew, while he dressed, to a corner of the room, to give vent to my grief there. The notary stood by him while he dressed, and, as I observed, quite unaffected. Indeed, to be void of all humanity, to be able to behold one's fellow-creatures groaning and ready to expire in the most exquisite torments cruelty can invent, without being in the least affected with their sufferings, is one of the chief qualifications of an Inquisitor, and what all, who belong to the Inquisition, must strive to attain to. It often happens, at that infernal tribunal, that, while an unhappy, and probably an innocent, person is crying out, in their presence, on the rack, and begging by all that is sacred for one moment's

relief, in a manner one would think no human heart could withstand, it often happens, I say, that the Inquisitor and the rest of that inhuman crew, quite unaffected with his complaints, and deaf to his groans, to his tears and entreaties, are entertaining one another with the news of the town; nay, sometimes they even insult, with unheard-of barbarity, the unhappy wretches in the heights of their torments.

(To be concluded in the next.)

WOMAN.—THE CONTRAST.

An Extract.

In the codes of modern infidelity and licentiousness, as well as among uncivilized nations, woman is exhibited as the mere servile instrument of convenience or pleasure. In the volume of Revelation she is represented as the equal, the companion, and the help-mate of man. In the language of worldly taste, a fine woman, is one who is distinguished for her personal charms, and polite accomplishments. In the language of Scripture, she is the enlightened and virtuous mistress of a family, and the useful member of society. The woman who is formed on the principles of the world, finds no enjoyment but in the circles of affluence, gaiety, and fashion. The woman who is formed on the principles of the Bible, goeth about doing good: she visiteth the fatherless and the widows in their affliction: she stretcheth forth her hands to the poor, yea, she reacheth forth her hands to the needy. The one dresses with elegance, and shines in the dance: The other "*opens her mouth with wisdom; in her tongue is the law of kindness*, and her most valued adorning is not *gold, or pearls, or costly array; but good works, and the ornament of a meek and quiet spirit.*" The hours of the one are divided between routs and assemblies, and visiting, and theatres, and cards: the other *looketh well to the ways of her household, and eateth not the bread of idleness.* "The business of the one is pleasure; the pleasure of the other is business. The one is admired abroad; the other is beloved and honoured at home." "Her children rise up and call her blessed; her husband also, and he praiseth her. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

ANECDOTE.

The wife of Phocion, an Athenian general, entertained in her house an Ionian lady, one of her friends: the lady showed her her bracelets and necklaces, which had all the magnificence that

gold and jewels could give them. Upon which the good matron said, "Phocion is my ornament, who is now called the twentieth time to the command of the Athenian armies."

REFLECTIONS.

Should not the Christian matron say, when presented with, and tempted by the pride and vanity of dress, Christ is my ornament, Religion is my ornament? Let them learn to make as much of Christ and his holy religion, as the heathen matron did of her husband.

A professor of religion, whether male or female, following the fashions of the world is a most pitiable object. Can we be transformed by the renewing of our mind, and at the same time be conformed to the world? Can we seek the ornament of a meek and quiet spirit, while we seek the outward adorning of ruffles and rings, curling the hair and costly apparel? Have we learned the art of being the disciples of Christ without the pain of self-denial; without bearing the cross? Do not many congregations appear more like a flower-garden than like a Christian assembly? Do we not, in conforming to the world, seek the friendship of the world? And do we suppose that we can be friends of the world, and not the enemies of God?

But in the finery and extravagance of dress, there is not only a sinful and deadly conformity to the world; but there is also of necessity a shameful neglect of the most important Christian duties. For while time and money are lavished in adorning the body, the hungry are not fed, the naked are not clothed, and the sick and prisoners are not visited. In the fond hope of pleasing the world, we gratify our pride, wound the cause of Christ, and excite the enemies of the cross to neglect and ridicule that religion which, while it professes humility and meekness, presents little more than the garb of pride and ostentation. Many are led astray by enquiring, what harm is there in this or that? You dress like the vain world, you must act like the world, walk, talk, and visit like the world. Is there no harm in all this! Rather enquire what *good* is there in this or that? Is this the way to be holy? In this do I act like a disciple of Jesus Christ? Is this the way to be more crucified to the world? In so doing, do I walk in the path of self-denial—in the way of the cross? The professors of religion should ever consider themselves under discipline for the kingdom of heaven, and should therefore do every thing to the glory of God. There is a simplicity that should mark the followers of Christ, and distinguish them from the world. The road of fashion is the way to death. Let us not be deceived. The world smiles, but it is only to betray. If we would be holy, if we would be Christians, we must be

singular: we must be separate from sinners in our spirit, tempers, words, actions and dress: we must not be conformed to the world. A marked distinction must be kept up between them that love God, and them that love him not. S.

To the Editors of the Methodist Magazine.

MESSRS. EDITORS,

IF you think the following example of Christian courage, which was common in the first ages of the church, worthy of a place in your Magazine, you will, by its publication, oblige A SUBSCRIBER.

December, 1819.

"When *Modestus*, the Governor under *Valens* the *Arian* Emperor, could not by any means bring over *Basil* to their party he threatened him with severity; Dost thou not *fear* this power that I have? Why should I fear? said Basil; what canst thou *do*, or what can I suffer? The other answered, the loss of thy *Estate*, *Banishment*, *Torment*, and *death;* but threaten us with something else if thou canst, (said *Basil*) for none of these things can reach us; confiscation of *estate* cannot hurt him that has nothing to lose, unless thou wantest these tattered and threadbare garments, and a few books wherein all my estate lies; nor can I be properly *banished*, who am not tied to any *place;* wherever I am it will be my country, *the whole earth is God's*, in which I am but a *pilgrim* and a stranger: I fear no torments, my body being not able to hold out beyond the first stroke; and for *death*, it will be a *kindness* to me, for it will but so much the sooner send me unto God, for whose sake I live, and am indeed in a great measure already dead, towards which I have been a long time hastening. And there is no reason to wonder at this freedom of speech: in other things we are meek and yielding; but when the cause of God and religion is concerned, overlooking all other things, we direct our thoughts only unto him; and then *fire* and *sword*, *wild beasts* and *engines* to tear off our flesh, are so far from being a *terror*, that they are rather a pleasure and recreation to us: Reproach and threaten and use your power to the utmost, yet let the Emperor *know*, that you shall never be able to make us assent to your wicked doctrine: no, though you should threaten ten thousand times worse than all this."

"The Governor was strangely surprised with the spirit and resolution of the man, and went and told the Emperor that *one* poor Bishop was too hard for them all. And indeed so big

were their spirits with a desire to assert and propagate the true faith, that they would not hide their heads to avoid the greatest danger."

Cave's "Primitive Christianity," part. ii. p. 137, &c.

Religious and Missionary Intelligence.

To the Editors of the Methodist Magazine.

Lynn, (Mass.) December 6, 1819.

DEAR BRETHREN,

THE following extracts from two letters, addressed to the *Methodist Missionary Society* of this place, by the Rev. *J. A. Merrill*, who was appointed missionary for the New-England Conference last June, are forwarded for publication in your Magazine.

E. MUDGE.
E. HEDDING.

"After my appointment I spent two Sabbaths at Concord, N. H. with brother Brodhead. The people appeared deeply affected under the word, were very anxious for Methodist preaching, and pressed me hard to make them another visit. I arrived home the 3d of July, and after spending about four days with my family, set out for the Upper Coos, and had the happiness of seeing that my labour in the Lord was not entirely in vain. I am sorry to say, that in many places there is a famine of the word. The people on both sides of Connecticut river, for a distance of sixty or seventy miles, are in a very destitute state. On New-Hampshire side, from the town of Bath to Canada line, there is but one settled Congregational minister; and on Vermont side, from Barnet to the line, only one: and of our order, from Littleton to the line, on what is called Stratford circuit, but one travelling preacher. Through all this extent of country there is scarcely a town where God is not now pouring out his Spirit in a greater or less degree. A large portion of the people are looking to us, saying, come and preach to us: and, seeing their eagerness to hear, and the spirit of awakening among them, I could not but spend some time with them. One Sabbath that I preached at Guildhall, in the Court-house, God manifested his awakening and consoling mercy; many were pricked in the heart, and enquired what they should do? One man professed to find peace that day, and another shortly after, and a general seriousness rests upon the minds of the people. To give you a just idea of the great earnestness of the people, perhaps I cannot; but many assembled from the adjoining towns

on both sides of the river, for the distance of twenty or thirty miles. My heart is truly affected to see the people who are so desirous of Methodist preaching, so poorly supplied. May God in his good providence open the way for their being better supplied with the word and ordinances of his house. I have made two tours into this country, and contemplate making another in a few days. I have visited several places in the north part of Vermont, and am happy to state that there is a great attention among the people. My congregations have been large and serious, and every where the people say, come and visit us again; we wish your preachers to visit us: some say, have pity on us, we are destitute, we believe your doctrines: O that we could be favoured with the gospel as preached by you. I have visited a number of the towns on Connecticut river, in the southerly part of the state of New-Hampshire, and in many places the prospect is pleasing. In the town of Haverhill a gracious work of God has lately broken out; perhaps more than thirty have experienced religion, and nearly that number joined society within a very few weeks. Glory be to God!

At our camp-meeting, at Concord, Grafton county, New-Hampshire, we were favoured with beautiful weather, and such a place for the Divine presence I never before saw. From its commencement the work seemed to increase, and some were thought to be converted in every prayer-meeting; the number, of whom we gained an evidence that they experienced a change, was thirty, and thirty-five joined society. It was thought that about three thousand were present on the Sabbath. Perhaps there was never more seriousness, or better attention on any such occasion. There is no doubt that hundreds were deeply awakened, and that the fruits of this meeting will be seen in eternity. I have made a short visit to Vermont since the camp-meeting at Concord, and attended one at Barre. Great and marvellous were the displays of Divine power at this place.—Between four and five thousands were present on the Sabbath.—An awful sense of God rested upon the people:—such solemnity, it was acknowledged, had seldom been seen; the mournful cries of the wounded, and the songs of the ransomed, afforded a subject both affecting and delightful. Several circumstances took place worthy of notice. One in particular;—three young men came on the ground with a view to make disturbance; but no sooner were they arrived, than one of them was struck with an awful sense of his crimes; and, yielding to his convictions, was soon so overwhelmed with a sense of his guilt, that the natural functions of his body seemed suspended, and he sunk to the ground. When a little recovered, he entreated the prayers of God's people, fell to praying for himself, and, in answer to prayer, God had mercy on him, and he came out triumphant.

At this meeting about forty were the happy subjects of the work, among whom were several persons of respectability. The good Lord is truly favouring us in this part of his heritage. Truly I never knew a time when there was so great a cry for preachers of the word. Some of the advantages arising from a mission in this country are,—1. Those who have no preaching are visited. 2. When a work breaks out on the remote parts of a large circuit, the converts may have their spiritual guides at hand to instruct them. J. A. MERRILL."

Sept. 13, 1819.

"Since my last communication I have visited the north parts of New-Hampshire and Vermont twice. Also, from the Upper Coos, through the north settlements in the Maine, down to the Kennebeck river; thence round by Fryburgh, up the Saco river, through the notch of the White Hills, back to Connecticut river. I have also spent some time at a place called Indian Stream; which lies between degrees forty-five and forty-six north. This is a new place, where there are about twenty families who have been very destitute of the means of instruction. They were very grateful for my visit, much affected under the word, and desirous that we should continue to care for them. I was informed that they had not been visited before by any missionary. I have persuaded the circuit preachers to give them week-day preaching once in two weeks. In most of the places I have visited there is considerable attention among the people, and in some of them a good work. Considering the disadvantages under which the inhabitants are placed in this new country, they must, in general, be considered enterprising and industrious; and it is hoped that the time is at hand, when they will be better supplied with the word and ordinances of God's house. J. A. MERRILL."

Nov. 13, 1819.

To the Editors of the Methodist Magazine.

Otis, September 15, 1819.

DEAR BRETHREN,

I TAKE the liberty to transmit to you an account of the revival of religion in the town of Alford, in the state of Massachusetts, Pittsfield circuit; which, if you think proper, you can publish in your useful Miscellany. LEWIS PEASE.

For rising twenty years there has been a Methodist Society in this town: but for some years past it has been small, and religion has not appeared to flourish as in many places: yet there has been a few substantial friends of God and his

cause, who have statedly met for public worship; and by their fervent prayers, both in public and in their families, have manifested their anxious desires for the salvation of their children, and the souls of those around them. Some time in the fore part of the year 1818, they, after considerable difficulty and labour, so far agreed in uniting their strength, as to determine on building a house for the worship of God. In the fall of the same year the house was inclosed, and the last of November the first quarterly meeting was held in it. A few weeks previous to the quarterly meeting, there were several deaths in this town. The persons that died, and the circumstances which attended their death, seemed to impress the minds of many with a degree of serious concern for their souls. The first I would notice was Mary Fairchild, the daughter of M. and L. Fairchild. This young woman possessed good natural abilities, and had acquired more than an ordinary share of academical accomplishments. Soon after she ended her studies at Lenox in 1817, her health became very much impaired, and at times she manifested a degree of insanity. In this unhappy state she remained for some time: but in the course of her illness, for about six weeks, she appeared quite rational, in which time she became very serious, and was often found in prayer. Her pious mother found it necessary to give her encouragement from the word of promise. At one time she entered the room, and found Mary in deep distress of soul: in her countenance was depicted the anguish of her mind. She requested the prayers of her mother; but this was more than a mother could bear. She left the room, and retired in secret, where she poured out her soul to God in prayer in behalf of her child. Soon after she returned, and saw a change in her. Mary then spoke as though God had manifested himself to her, in delivering her from the pit of corruption, and had put a new song in her mouth. Being at a distance from her Father's, she requested to go home, and seemed anxious to let her friends know what God had done for her soul. But before they reached home a certain wildness appeared, and soon her former affliction returned with a deep and settled melancholy. In this frame she continued till her death, which was on the 15th of October. I was called to attend her funeral on the 18th. A large and attentive assembly convened. Some of her young companions appeared tender. Her father (who at this time was not a professor, though his house had been for years an asylum for the ministers of Christ) felt the severity of the stroke, and began to realize the importance of being prepared for death.

At this time Cynthia C. Fenn was very low. She and her parents were members of the Methodist society. Cynthia had

been a professor for some years; but previous to her illness she lost the enjoyment of religion in a great degree, and became backsliden in heart. Finding her complaint increasing, and the symptoms more alarming, she began to plead with God to restore her soul to his favour. After some weeks the Lord heard prayer, and sent the peaceful answer. Her soul was now happy in God. She admired the goodness of her Saviour, and was astonished at her past unfaithfulness and indifference. She said to her friends, "I had no idea that I had so far wandered from God, and from the path of duty." She manifested peace and resignation of mind until she departed this life, Nov. 20th. In just five weeks from the day I attended the funeral of Mary, I was called to attend the funeral of Cynthia. Feeling for the youth of this place, I addressed myself to them in particular. Many wept, and it appeared that God was about to revive his work. The next Sabbath the quarterly meeting, above mentioned, was held in this place. The presiding elder, though extremely afflicted in body, and scarce able to attend to the duties of his charge, spoke for a short space as one anointed anew from on high to publish a free salvation. It was a time of refreshing from the presence of the Lord to many souls. God was pleased to honour this meeting with good: awakenings increased, and conversions soon followed. This revival was not so extraordinary on account of the number, (which was between twenty and thirty) as it was in respect to the subjects of the work, and the circumstances which attended it. In lovefeast the Lord spoke peace to the soul of a child, ten or eleven years of age, the daughter of J. Hill. Soon after her father experienced the pardon of sin, and was made to rejoice in the liberty of the children of God. About four or five weeks after the quarterly meeting, the Lord sent salvation to the souls of the father and sister of departed Mary; and a brother and sister of Cynthia, with several others, were made to share in the great salvation. Brother Fairchild's family was now a happy family; but their joy was not full: three children yet remained; but were soon after brought to the knowledge of the forgiveness of sin. About this time the work became so general, that I was sent for. I visited the place on Saturday, and found many enquiring what they must do to be saved. Sunday the Lord was present with us in the exercise of public worship. Monday morning I visited the family of Mr. Pyncheon, whose companion was near death, and expired the next morning. This morning I visited the house of Philander Hulbert, Esq. whose daughter appeared to be near her end. She was much distressed in mind on account of sin. She now saw the vanity, and emptiness of all earthly things, and her incessant cry was, give me Christ or else I die. Wednesday morning, while her parents and friends were standing around

her bed, listening to her fervent supplications for mercy, Jesus smiled upon her: the cloud broke—peace and joy flowed into her soul. The change was evident. The grace of God supported her, in the midst of her afflictions. She continued triumphant in soul for the space of twenty-four hours from the time the Lord set her at liberty, and then died, Jan. 8th, in the full prospect of heaven and glory. After she found peace, she took an affectionate farewell of her parents, and also of her companion, Mr. Hollombeck, with whom she had been united in marriage but seven weeks: how quickly is the tenderest union dissolved! truly in the midst of life we are in death. This was the most solemn, and yet glorious week I scarce ever witnessed. But to return. The Saturday following, the only son of brother Fairchild, who had been living at a distance from home, hearing of the good work of God in this place, and having had a desire to flee the wrath to come since the death of his sister, came home. On Sunday evening he became incessant in prayer. The prayer-meeting closed about nine in the evening at his father's house. After the people had dispersed, (excepting six or eight, who were mourning on account of their sins,) he fell on his knees, and continued praying as in an agony for the space of two or three hours; when the Lord answered prayer, and spoke peace to his soul. He soon began to exhort the mourners around him, to look to Jesus by faith for pardon. He called for the coloured servant. I entered the kitchen and found him on his knees, crying to God to have mercy on him. This was truly an affecting scene—the midnight hour witnessed the parents and children rejoicing in God—the new-born son proclaimed a free salvation.—What a variety of scenes were passing before us—a general solemnity rested on every countenance. Several other instances I might name; but I purposed brevity. I have only to remark to the youth, into whose hands these lines may fall, how frail is man! Remember your Creator in the days of youth! four, in a few weeks, in this neighbourhood, have made an exchange of worlds in the morning of their days. May the living lay it to heart, and prepare for a happy eternity!

EXTRACT OF A LETTER FROM REV. J. B. FINLEY, DATED DAYTON, OHIO, DECEMBER 3, 1819.

Dear Brethren,

Perhaps it will be pleasing to some of your readers to hear of the success of the gospel among the Indians of the Western forests.

God, through the instrumentality of Methodist preaching, has begun a most glorious work of religion among the Wyan-

dots, the commencement of which I design to make the subject of some future communication.

At our last Annual Conference, I was appointed to the charge of this District, (Lebanon) in which was included the mission established at that time among the Indians. I appointed to hold a quarterly meeting on the 13th and 14th of November with them, on the head of Mad River, forty-two miles from Upper Sandusky, and twelve from Solomon's town, the chief habitation of this nation. Accordingly on the 13th we met at the place appointed, at which place were convened perhaps sixty Indians, among whom were four Chiefs, whose names are, Between-the-logs, Monnonque, Hicks, and Scuteash, and their families. We had two interpreters, Brother Armstrong, a white man, who was taken prisoner in the year 1780; and Jonathan Pointer, a coloured man, who was taken when small. Both of these have experienced religion since they began to interpret the gospel to the Indians, and are both very happy in the love and enjoyment of God.

We commenced our meeting by singing and prayer, in which the Indians joined. They have learned to sing several of our hymns in English, particularly this, "Jesus my all to heaven is gone," &c. After these exercises, I commenced speaking to them on the providence of God, and our duty to him and one another, and of the necessity of all men, whether white, red or black, breaking off from sin, and seeking mercy at the hand of God. Brother Moses Hinkle concluded with exhortation, all of which, I believe, they perfectly understood by the interpreter. We then joined in singing and prayer: it was a happy meeting to us all.

At candle light we commenced again, and Brother Hinkle showed them that the religion taught them by the Catholics was not according to the Bible—that worshipping departed saints and images, was idolatry, and that God required all men to worship him in spirit and in truth—that doing penance, and confessing their sins to the priests would not save them—that nothing but faith in Christ would save fallen man. The services concluded with singing and prayer. This meeting was made a blessing to many. Nine o'clock on Sabbath morning was appointed for our lovefeast. It commenced with unusual solemnity. I endeavoured to open to them the nature and design of our lovefeast, to which they all gave their ascent with a tone of voice something like our amen. I must say I never saw more solemnity in a lovefeast in my life. We were all bathed in tears, and in the fulness of my heart I cried out, O what hath the Lord wrought. Here are red, and white, and black men, of different nations and languages, sitting together under the Tree of life, partaking of its most precious fruits, and sweetly

bathing their souls in the ocean of redeeming grace and dying love. After we had witnessed our love to God, and our brethren, in the simple act of taking the bread and water, we proceeded to speak of the feelings and state of our souls. (This was done by an interpreter.) The first that rose as a witness for our holy religion was Between-the-logs, one of the Chiefs. He lifted his eyes toward heaven, streaming with tears of gratitude to God, and after a short pause began as follows—"My dear brethren, I am happy this morning that the Great Spirit has permitted us to assemble here for so good a purpose as to worship him, and strengthen the cords of love and friendship. This is the first meeting of this kind held for us, and now, my dear brethren, I am happy that we who have been so long time apart, and have been enemies to one another, are come together as brothers, at which our Great Father is well pleased. For my part I have been a very wicked man, and have committed many great sins against the good Spirit, and was addicted to drinking Whiskey, and many evils: but I thank my good God that I am yet alive, and that he has more perfectly opened my eyes to see those evils by his ministers, and the good book, and has given me help to forsake those sins, and turn away from them. Now I feel peace in my heart to God, and all men; but I feel just like a little child beginning to walk—sometimes very weak and almost give up; then I pray, and my Great Father hears me, and gives me the blessing: then I feel strong and happy—then I walk again: so sometimes up, and sometimes down. I want you all to pray for me that I may never sin any more; but always live happy, and die happy; then I shall meet you all in our Great Father's house above, and be happy forever." This speech was attended with power. The next that rose was Hicks, who is the most temperate, and the most zealous man for religion in the nation. His speech was not all interpreted; but brother Armstrong told me, that after expressing his gratitude to God for what he felt, and hoped to feel, he exhorted the Indians to be engaged for the blessing, and urged his exhortation by this argument; that when he was a boy his parents used to send him on errands, and sometimes he saw so many new things that he would say, by and by I will ask, when I have seen this or the other; but after a while he would forget what he was sent for, and have to go home without it: so may you. You have come to get a blessing, and if you do not ask for it, you will have to go home without it: then the wicked Indians will laugh at you for coming so far for nothing. Now seek—now ask, and if you get the blessing you will be happy, and go home light, and then be strong to resist evil, and do good: he concluded by imploring the prayers of his brethren. After him Scuteash arose, and with a smiling and serene coun-

tenance thus began—"I have been a great sinner, and drunkard which made me commit many great sins, and the Great Spirit was very mad with me, so that in here (pointing to his breast) always sick, no sleep, no eat; walk, walk—drink whiskey: then I prayed to the Great Spirit to help me to quit getting drunk, and to forgive me all my sins: and God did do something for me—I do not know from where it comes, nor where it go; but it come all over me. (Here he cried out waugh! waugh! as if shocked by electricity.) Now me no more sick. Me sleep, eat, and no more get drunk—no more drink whiskey—no more bad man. Me cry—me meet you all in our Great Father's house, and be happy forever." After this, we in our turn, told how God had dealt with us, and our morning meeting came to a close.

By this time, I suppose there were three hundred whites gathered from the different frontier settlements. This gave us the opportunity of preaching to them Christ and him crucified, and I have no doubt but it was made a blessing to many. For convenience I this day separated the congregation, and held our Indian meeting in a small hut. I tried first to address them by giving them the history of man—his fall—his redemption by Christ, and how Christ was manifested in the flesh—how he came to his own, and they rejected and crucified him; and that he rose from the dead, and was seen of many, and ascended up into heaven—that he commanded his disciples to wait at Jerusalem—and as we are sitting, so were they, when, all at once the Holy Ghost descended like the rushing of a mighty wind, and three thousand were converted in one day. At this they made the whole house ring with waugh, waugh,—great Camp-meeting.

After this Brother Hinkle and Steward* addressed them, and our meeting, for the present, closed with singing and prayer.

Before our evening meeting commenced, Steward told me that the Indians were determined to pray all night, or obtain the blessing; that it would not do to go home without it, and that it was the wish of the chiefs that I should exhort the white people that were there, and then give them liberty to speak to their people, and ours if they felt free to do it. This being agreed to, after candle-light we all met, and after I had given my exhortation, and taken my seat, Monnonque, one of the chiefs rose, and for about forty minutes exhorted his people with great zeal and pathos, if I might judge by his gesture, and the effect it had on them that heard and understood. This was not interpreted; but I was told by Brother Armstrong that the purport was to look to the Lord for the

*Steward is the man of colour, who, under God, has been the principal instrument of this work. He was free born. Can read very well, and write,—is a man of a meek and humble mind. He lives with the Indians; and they have the utmost confidence in him.

blessing now. Then he addressed us by the interpreter as follows—"Fathers and brethren, I am happy this night before the Great Spirit that made all men, both red, white and black, that he has favoured us with good weather for our meeting, and brought us together that we may help one another to get good, and do good. The Great Spirit has taught you and us both in one thing, that we should love one another, and fear and obey Him. Us Indians he has taught by his Spirit; and you, white men, he has taught by your good book, which is all one. But your book teaches you, and us by you, more plain than we were taught before, what is for our good. To be sure we served our Great Father sincerely (before we were told by the good book the way) by our feasts, rattles and sacrifices, and dances, which we now see were not all right. Now some of our nation are trying to do better; but we have many hinderances, some of which, I mean to tell. The white men tell us they love us, and we believe some do, and wish us well; but a great many do not, for they will bring us whiskey, which has been the ruin of our people. I can compare whiskey to nothing but the devil; for it brings with it all kinds of evil—it destroys our happiness, it makes Indians poor, strips our squaws and children of their clothes and food—makes us lie, steal and kill one another. All these, and many other evils, it brings amongst us; therefore you ought not to bring it amongst us. Now you white people make it, you know its strength and use, Indians do not. Now this whiskey is a curse to yourselves—why not quit making it? This is one argument used by wicked Indians against the good book; if it is so good, why do not white men all do good? Another hinderance is, white men cheat Indians, take away their money, and skins for nothing. Now you tell us your good book forbids all this; why not then do what it tells you? then Indians do right too. Again, you say our Great Father loves all men, white, black and red men, that do right; then why do you look at Indians as below you, and treat them as if they were not brothers? does your good book tell you so? I am sure it does not. Now brothers, let us all do right; then our Great Father will be pleased, and will make us happy in this world, and when we die then we shall all live together in his house above, and always be happy." Then Between-the-logs rose, and desired to be heard—said he, "Will you have patience to hear me, and I will give you a history of religion among the Indians for some time back, and how we have been disappointed. Our fathers had a religion of their own, in which they served God and were happy. Before they were acquainted with white men, they used to worship in feasts by sacrifice, in dances, and by rattles; in the performance of which they thought they were right, (but we now see that they were some of them useless)

and they used to make us do good, and sometimes would whip us to make us good. But a great while ago the British sent us the good book by the Roman priest, and we listened to him—he taught us that we must confess our sins, and that he would forgive them, and that we must worship Lady Mary, and do penance for our sins—he baptized us with spittle and salt, and many of us done as he told us. Now we thought to be sure we were right: he told us to pray, and many used to pray, and carry the cross on our breasts. He told us that it was wrong to drink whiskey; but we found that he would drink whiskey, and then we followed him and got drunk too. At last our priest left us, and this religion died all away. Then we thought we would return to our father's religion; and some of us quit getting drunk, and we began to do pretty well. Then the Shawnee prophet arose, and pretended he had conversed with our Great Father, and that he had told him what Indians ought to do; and we heard, and followed him. To be sure he told us many good things with the bad—he told us it was wrong to drink whiskey; but after a while we found that he was like the Roman priest; he would tell us we must not do things, and he would do them himself: so here we were deceived again. Then we thought our father's religion was the best religion, and we would follow it. After some time then the Seneca prophet arose, and we all heard, and followed him a little while. But by this time we were very jealous, and watched him very close, and found him like our former teachers—so we left him, and were again misled. By this time we began to think that our own religion was a great deal the best, and we made another trial to establish ourselves in it, and had made some progress. Then the war broke out between our father the President, and king George, and our nation was for war, and every man wanted to be big man. Then we drink whiskey and fight, and when the war was ended we were all scattered, and many killed. The Chiefs then thought that they would try to gather the nation once more, and we had got a good many together---then a black man, Steward, our brother here, came to us, and said he was sent by our Great Father to tell us the good way; but we thought he was like all the rest, and wanted to cheat us, and get our money and land. He told us of all our sins, and shewed us what was ruining us, drinking whiskey, and that the Great Spirit was angry with us, and that we must quit all these things. But we treated him ill, and gave him little to eat, and trampled on him, (so now we are sure if the Great Spirit had not sent him he could not have withstood our treatment) and was still jealous of him until we had tried him a whole year. About this time our father (the President) counselled us to buy our land, and we had to go to the great city to see him; and when we came home our old preacher was still with us, and he told us the same things, and we

could find no alteration in him. About this time he talked of going away to leave us, to see his friends, and our squaws told us that we were fools to let him go, for the Great God had sent him, and that we ought to adopt him. But still we wanted to wait longer. But they told us what God had done for them by this man; so we attended his meeting in the council-house, and the Great Spirit came upon us, so that some cried aloud, some clapped their hands, and some ran, and some were mad. Now we held our meetings sometimes all night, singing and praying. By this time we knew that God had sent our brother unto us; so we adopted him, and gave him mothers and children. Then we went to the great Camp-meeting,* and were very happy. Then as soon as this work was amongst us at Sandusky, almost every week or two, more preachers came and told us that they loved us, and would take us and our preacher under their care, and give us schools, and do all for us we wanted. But we thought if they love Indians so, why not go to the Senecas and Mohawks? We have got our preacher. Some told us, now we believed we must be baptized all over in the water;† and now great anxiety for them: but before our brother came, care nothing about us. Now we are, many of us, trying to do good, and are happy. We have found no change in our brother Steward; but the others that come, some of them, when our young Indians will not hear, and mind them, get mad and scold, so that we still think our brother is the best man; though we have many to oppose us, and this night I mean to tell it all out. Some whites that live amongst us, and can talk our language, say the Methodists bewitch us, and that it is all nothing but the work of the devil, and all that they want is to get you tamed, and then kill you as they have done the Moravian Indians on the Tuscarawas river. I told them, if we were to be killed it was time for us to be praying. Some white people put bad things in the minds of our wicked young Indians, and thereby make our way rough." So after telling that the Lord was good, and requesting the prayers of his brethren, he sat down. Then we commenced singing and praying, in which all joined and prayed alternately, some in Indian and some in English. All night was spent in this exercise—one Indian that had not yet embraced religion, this night got under conviction; but I do not think he was delivered from the guilt of sin. Just before day the Lord answered as by fire. O what a joyful time this was! all seemed to be dissolved in love. In the morning we shook the parting hand in hopes of meeting in a better world. Upon the whole, I believe God has done great things for these Indians—*Sixty-two* of them have joined our society.

* At Lebanon. † I was told that one of the Indians answered and said, "God made water to drink, not to drown people in."

THE

METHODIST MAGAZINE.

FOR FEBRUARY, 1820.

Divinity.

A SERMON ON COL. III. 1, 2, 3, 4.

(Continued from page 7.)

HAVING attempted, thus far, to explain the duty enjoined in the text, it may not be unimportant, before we consider the arguments by which it is enforced, to offer a few directions, as helps to the performance of it. We sometimes perceive the beauties of truth, and our judgment approves the rectitude and authority of her mandates; but how to *perform* that which is good we find not. Encompassed with a thousand infirmities, and bound to the earth by innumerable ties, we find it extremely difficult to burst our fetters, and obtain the victory over ourselves. Our associations are strong, and our passionate fondness of the world seems to clog and enervate every exertion. Our senses are assailed in a thousand different ways. We are in the midst of a state of things calculated to engross our thoughts, court our affections, and draw our hearts from our God. Well may we cry out, "Prevent us, O Lord, by thy holy Spirit!" Help our infirmities, and strengthen us by thy grace. At the very commencement of our work, we should have it deeply engraved on our hearts, that our sufficiency is of God; that he careth for us, and that there is nothing too difficult for infinite wisdom, power, and goodness to accomplish. Destitute of a lively and abiding conviction of these cardinal, and encouraging truths, our exertions must be feeble, and ineffectual. "Of myself I can do nothing; but through Christ, who strengtheneth me, I can do all things." Yea, through his strength,

> "The vale shall rise, the mountain fall,
> Crooked be straight, and rugged plain."

But as our Christian course is pointed out as a *warfare*; a *labour*, and *race* for eternal life, however dependent we are on the grace of God, through our Lord Jesus Christ, and the abiding agency of the Holy Spirit, we are assured that diligence, activity, and exertion belong to us; and in the neglect of them we have no proper ground of appeal to the promises of God for protection, strength, and comfort. Therefore, that we may be the better able to set our affection on heavenly things, and pursue them in a suitable manner, it may be proper to observe the following directions. 1. Endeavour to form a just estimate of the relative value of earthly and heavenly things. Our affection for objects, and our zeal in the pursuit of them, are governed by the estimation we make of them. Our Lord certainly meant this when he said, "Where your treasure is, there will your heart be also." The principal cause why men are so passionately fond of earthly things, is, that they have fixed too high a value on them; and a very large portion of our disappointments, anxieties, and sorrows, in relation to those things, may be traced to the same source. Our claims are so extensive on the world, that it declares insolvency, and leaves us to all the inquietude, and restlessness of disappointed creditors. On the other hand, the reason why the things of God—the treasures of the kingdom of heaven, are so generally neglected, is, that men have either greatly under rated them, or made no calculation at all relative to their real value. A loose and unsettled state of the mind, in reference to our eternal interests, is a situation, not only uncomfortable and melancholy, as it respects the present life; but also highly dangerous as it relates to another world. We should not hesitate to call him an idiot, or a madman, who should put to sea for a foreign port, without compass, quadrant, or helm. What then shall we think of the man who attempts to navigate the boisterous sea of life, and make his passage to that port from whence no passenger returns, without some settled, and fixed principles to guide him? If we would estimate things according to their real value, we must consider their suitableness to our *nature*, and our *wants*. If we view earthly things in this light, we shall find but little to engage our affection, or excite our zeal. Whatever appertains to the world, bears an incalculable disproportion to the properties of mind. Hence it is that we observe so little difference between the rich and the poor, in relation to the portion of real happiness which falls to the lot of each; and the same may be observed through all the grades and distinctions of human society. Mark this amazing disparity in a few particulars only. Earthly things are material, mind is spiritual: earthly things are corruptible, mind is incorruptible: earthly things are constantly subject to change, but mind is the same. The world, and the

things which are therein shall be burnt up; and even the elements shall melt with fervent heat; but mind shall remain unhurt, undiminished, and surviving the wreck of the universe, and nature's funeral pile, shall inherit an existence parallel with that of its author. What a *poor* world, then, is this in which we live. O how its glories fade away in the light of immortality! Riches! honours! pleasures! false titles! ye shall deceive me no more. Alas! ye have too often thrown dust in my eyes, and stifled the flame of heavenly affection in my heart. I have weighed you in the balance, ye are found wanting—ye are altogether lighter than vanity.

But however insufficient the world is to answer the demands of our nature, we shall find a perfect meetness in religion. Are our consciences troubled? it is the messenger of peace. Are we sensible of our guilt? it proclaims pardon. Do we feel the corruptions of our nature, and the misery of our condition? religion presents us with a perfect remedy—a fountain as deep as our wretchedness, and broad as our transgression. Are we weak and ready to faint? the grace of our Lord Jesus Christ is sufficient for us. Are we perplexed with cares, and fears, and doubts? the voice of the Son of God proclaims, "Come unto me and I will give you *rest*." Do the dark clouds of affliction gather round us, and sickness and pain admonish us that this is not our home, that the earthly house of this our tabernacle is about to be dissolved? religion lights our path amidst the gloom, and points our faith and hope to that house which is not made with hands, eternal and in the heavens. Do we behold our friends and connexions fall beneath the feet of the pale horse and his rider, and bedew with our tears the precious remains of the prostrate dead? religion, the angel of consolation, assures us that the dear forms we so much admired and loved, have only entered a retired apartment to appear in a more splendid and beautiful dress. Do we hear the summons of the king of terrors, and cast our eyes over the solitude of the grave? religion, bursting through the gloom, proclaims a glorious resurrection! In short, do we feel within us a desire of existence, a "longing after immortality," and a thirst for permanent and durable happiness? religion assures us that the former is our birth right, and the latter the consequence and reward of virtue. Such a comparative view of things can scarcely fail to impress our minds with a sense of the vanity of the world, and of the infinite value of the things of God; and such a conviction will be found of vast importance in the direction and government of our affections.

2. A second direction proper to be considered as a help to the performance of this duty is, let the things of the kingdom of heaven be subjects of frequent and habitual meditation. It is

as natural for *mind* to *think*, as for matter to rest. But in the present state of things it appears absolutely necessary that our thoughts should be variously employed. Thousands of objects are continually floating in the atmosphere of our senses, each of which serves as a conductor of ideas to the mind, so that it frequently becomes necessary for us to abstract ourselves, as much as possible from sensible objects, that we may converse more familiarly, and directly with spiritual and eternal things. It is of the utmost importance to subject ourselves to a regular habit of thinking. It is not sufficient to have our minds occasionally occupied with our religious concerns. The most irreligious men have transient exercises of a serious kind, and momentary reflections on those things which relate to their eternal welfare; but their reflections are too volatile to produce any lasting impression.

We must meditate in the divine law till we *delight* in it. We must muse till the fire of devotion burns in our hearts, and the ardour of our affection breaks forth in acclamations of praise. Particular *times* and *places* should be consecrated to this blessed employment; nor should any ordinary business be permitted to intrude upon the hour which is set apart for conversation with God and eternity.

3. If we would be suitably detached from the things below, and have our affection firmly and constantly set on things above, it is of absolute necessity to have recourse to prayer for divine aid. We must have the constant and abiding influence of the holy Spirit, without which all our endeavours to subdue our passions, and govern our affections will prove fruitless. The holy Spirit is given for this very purpose.

It is his province in carrying on the great work of reconciliation, to take of the things of the Father and show them to us. It lies within the sphere of his agency to renew our fallen nature, to create us anew in Christ Jesus, to subdue every carnal affection, and unite us to God in Christ. All our graces are begotten, strengthened and perfected by his operation. But prayer, constant, humble, faithful, fervent prayer, is the medium of his influence upon our hearts. Does the world advance upon us? does it present its flattering forms to enlist our affection? we must fly to the foot of the throne, and shield ourselves with prayer. As we rise towards the mount of God, on the wings of faith and prayer, the world diminishes, and at length disappears, and nothing is present to our enraptured vision but the throne of God and of the Lamb.

Seasons of closet, family, and social prayer, are highly favourable to the improvement of our religious state, and especially the enlargement and constancy of our desire and affection for spiritual things. These directions, carefully observed, will be

found of great use in our Christian course. They will produce a uniformity of character, and constancy of self-enjoyment, which lie not within the province of the wisest systems of human agency.

(To be continued.)

Biography.

FROM THE LONDON METHODIST MAGAZINE.

An Account of the Life and Conversion from Heathenism to Christianity, of GEORGE NADORIS DE SILVA, SAMARA MAHA NAYEKA, *late a Budhist Priest in the Island of Ceylon.*

(Continued from page 11.)

THOSE who know the native character in its unconverted state, will easily suppose there was at this time some room for us to fear, that his departure from Colombo would prove to be final; his case being now advanced to such a crisis, and himself being so closely pressed, beyond the power of denial, to enter upon a change of situation, so momentous to him in its probable consequences. We confess we felt something of this fear: our hearts grieved, as we looked on him about to take his departure, and feared it would be our last interview with him: one of us said, "Well, Rajagooroo, after your return to Dadalla, supposing one of us were to pay you a visit, would you allow us to preach in your temple about Jesus Christ and the true religion?" He replied *that* he would, with much pleasure, and even pressed one of us to go down with him for that purpose. This, our situation prevented, and hence, anxious to embrace such an opportunity, we proposed to give him a letter of introduction to one of our southern brethren, and begged him to give the same invitation to him; explaining to him, that we were alike in doctrine, and affectionate desire for the salvation of the heathens. His answer was, that he had no doubt of the truth of what we said, but as he had not the same acquaintance with any other Missionaries as with us, he could not so freely give the invitation to others, in whom he had not so much confidence as in us. We certainly felt peculiarly circumstanced. To be allowed to publish the gospel in a temple consecrated to idolatry;—to correct, as it were, the moral stream at its source;—to place Budhu and the Saviour in so fair a competition,—was not a light object, and the reader is by this time led to feel that it was an opportunity which ought not to have been neglected. We had the same feeling; but, notwithstanding our ardent desire, it appeared,

at the time, next to impossible to embrace the offer, consistently with our attending to the pressing duties of our own station.

The work of a Christian Missionary is, however, the work of God; if actuated by a right principle, or desirous of being so actuated, a Divine Providence will regulate all his affairs, and his desires of usefulness shall be fulfilled, though perhaps oftentimes in a way not previously anticipated. In a few weeks after, the health of our whole family proved to be so seriously undermined, as to render it necessary to relax, and to seek a change of air. We yielded to the exigency of the case, and the repeated peremptory letters of our affectionate brethren, to desist from labour; our brethren at Galle sent us a pressing invitation to pay them a visit, and try the effects of the southern air; brother Squance likewise kindly offered to supply our circuit for us in the mean time. Our way was thus opened, and we set out all together, brother Clough, and myself and family. I trust never to forget the feelings with which we set out on this journey. We were surrounded with so many mercies. We had such a striking proof of the affection of our beloved brethren, and of the Divine goodness to us. that we often, while passing under the cocoa-nut trees, which line the road to Galle, sung aloud the song of praise and thanksgiving to God.

On our arrival at Galle, we were placed within a short distance of Rajagooroo's temple, and of course, one of our first thoughts was in reference to the promised treat of preaching there. What was our disappointment, to find that he had taken his departure for Colombo, not knowing of our coming to Galle, and that we had unknowingly passed each other on the road. In a few days we were, however, relieved from our regret, by a man coming from Rajagooroo, for whom he wished me to do some favour, and bearing a letter, which is as follows:

"My dear Sir, *Colombo, Jan.* 17, 1816.

"I came to Colombo with an intention to see you and the family; but I was greatly vexed; for I was not able to meet you, and I was informed you have gone to Galle; and in case, as I hope, you will go to my temple, and do what you please there, I have, by the bearer, written to the assistant priest in the temple, that you are going thither for preaching, and I hope they will be ready to receive you accordingly. The bearer, ———, I have well instructed in the Cingalese knowledge, during his younger age, he being a proper worshipper of Budhu. And now I have dictated to him the knowledge of Christianity, so far as I have learnt from you; and I hope that you also will bring him into some further knowledge thereof.

"But as he has a small business to get done by ———, I hope you will have the goodness to do the favour of recommend-

ing him to that gentleman, for the purpose; as he is a person to whom I am bound to do any favour in my power. Dear Sir, I am, with the greatest desire of knowing how Mr. Clough and your family are at Galle, and offering my due respects and compliments, Your's, affectionately and sincerely,

RAJAGOOROO."

This letter, as may be supposed, was highly gratifying to us, and we resolved to accept so unequivocal an invitation. But how short-sighted is man! At the very place to which we journeyed for comfort, we met sorrow.—It pleased God to afflict us sorely, by the death of our youngest son, a most engaging infant, eleven weeks old. His disorder was a catarrh, brought on by a violent cold. It was at Galle we became first acquainted with the poignant feelings of bereaved parents—may all our sufferings be sanctified! Amen.

Shortly after, Rajagooroo sent us another letter, one of condolence, on hearing of the loss of our child. It is copied as a curiously interesting document. It was a remarkable instance of a heathen chief priest, but a short time before a confirmed atheist, consoling a Christian missionary under severe affliction, by a reference to the Divine Will!

"MY DEAR SIR, *Colombo, Feb.* 1, 1816.

"I received your's on the 31st of January, and thank you much for your kindness of recommending ——— to ———.

"I am extremely sorry to hear of the death of your charming infant; but I comfort myself through the great grievances attached to my mind thereof, *as it is God's own will!* I am very sorry indeed that I am not able to be at my temple on your arrival there; but however, I have already written to the assistant head priest, and others, of your intention of going to the temple, and I hope and trust that they will be happy to receive you there.

"I let you know, Sir, that there will be about twelve priests in my temple, excepting the common people, and so you are requested to go and do your own wish as you please there. But I do not believe, that they will be able to call any strange priests on the day, as I am not there. I offer my utmost respects and compliments to your family and Mr. Clough.

"I am, Sir, your's, ever faithfully,

RAJAGOOROO."

If this letter was acceptable and encouraging to us, it was rendered additionally so by a small slip of paper being inclosed, in Rajagooroo's own hand-writing; the letters already referred to were dictated and signed by him, but there was *a certain par-*

ticular which he wished to communicate to us, which he would entrust to *no other pen than his own.* It is so memorable, that I wish a *fac-simile* of it could be printed: I will enclose the original for that purpose, if it should be thought proper in England: it is literally, "Sir, I have a private to speak with you; but I cannot so much to write from English, because if I get to speak with you and Mr. Clough, then I will say to you that is *my private;* and I am now very glad to the Christian religion."

The sense is, "I have a *secret* to communicate to you, but am not perfect enough in my knowledge of English, to write relative to it. But if I can converse with you and Mr. Clough. then I will freely tell you *the secret* I refer to. I am now very desirous of embracing the Christian religion."—Poor Rajagooroo's heart was too full to conceal *the secret;* and hence the reader will perceive it in the last sentence of his note.

The second letter was brought to us by two inferior priests belonging to the temple, who brought the respects of their brethren, and requested us to fix a certain day for visiting them, which we did accordingly, previously to our naming the day for the sermon. Brother Erskine accompanied us: and we made our first visit, one of curiosity; our principal design being to see the temple and dwelling-house, which well paid us for our journey.

The temple stands on a rising ground, on the borders of the cinnamon garden of that district. It is surrounded by a wall, which leaves a space round it, of about twenty feet; on entering it, the first objects which strike the attention, are the hideous figures of the Brahminical deities, which are placed at the door, on either side, as the guardian angels of the place. Their numerous hands, each grasping some instrument of death, and their long tongues, curling out like mustaches at each corner of their mouth, are well adapted to impress with fearful awe, the ignorant mind of the worshipper. Against the back wall, is the principal image of Budhu, in a sleeping posture, but with his eyes open, and his head resting on his right hand;—this figure is very long, and is formed of clay, well varnished, and painted yellow; a table stands before it, on which the sweet-scented flowers are placed, which are furnished for that purpose by his various devotees. Crowds of deities are painted on the wall, over the place where he lies, descriptive of the honour and reverence paid to Budhu by the highest order of beings; he is also represented as sitting and standing in other parts of the temple. In the standing posture he appears as a *preacher* of morals: he sits as a *legislator,* in kingly state; and as a *deity,* reposes to receive the honours of those who worship him.

The side and front walls, inside the temple, are covered by hieroglyphics of moral tales, which are explained by the priests to any one who makes the request. They are generally, I be-

lieve, of a good tendency, inculcating gentleness and benevolence, integrity and truth. Those in the temple of Rajagooroo are, I understand, perfectly unexceptionable; I will endeavour to prevail upon him to give me the stories, for our entertainment at home.

In some temples the future miseries of the wicked are figured in the most horrid form. I do not remember to have seen any thing of the kind in the one I am now describing; but in one which we visited at Belligam, it was represented by a large iron tree, placed in the midst of an immense fire, and full of sprouting branches of the most exquisite sharpness.—The miserable sufferers are represented as endeavouring to climb up this tree, in order to escape the fire; in doing which their limbs become transfixed on the red-hot iron branches. Some had a branch piercing through their arm, some through their body, some through their head! while hovering devils, pursuing them with barbed spears, were ever employed in inflicting gashing wounds upon their broiling fugitives, and unceasingly tormenting them in various ways! I must confess it has impressed my mind with a more complete idea of corporal sufferings than any thing of which I had ever heard or read before.

The Dadalla temple, like most of the others on the coast of this island, is not constructed for the accommodation of the worshippers; these stand without, at the door, excepting in particular cases, from whence they can have a view of the principal image, and where they can make their obeisance to it; while the attendant priest receives their various offerings, and disposes of them according to the rubric of their religion.—Having formed our ideas of a principal temple, from our large religious edifices in England, we were a little disappointed in our visit to this place. The head priest informed us, that in the Kandian country, there are temples capacious enough to accommodate from four to five hundred worshippers.

(To be Continued.)

Scripture Illustrated.

THOUGHTS ON THE FORE-KNOWLEDGE OF GOD, WITH REFERENCE TO THOSE PASSAGES OF SCRIPTURE WHERE IT OCCURS.

(Concluded from page 14.)

It is hoped that what has been said in the preceding number on the fore-knowledge of God, will be sufficient to convince the candid enquirer that this attribute of the Deity cannot be the cause of human volitions and actions; and, consequently, that

they cannot be necessary *because* fore-known. For it is easy to perceive that if the infinite knowledge of God is not the *cause* of these *volitions* and *actions*, they cannot be unavoidable by virtue of that knowledge. For no *effect* is necessary but by virtue of the cause which produces it.

Should it be said that fore-knowledge proves the necessity of every volition and action, without being itself the cause; we deny the premises, and challenge proof. It is essential to the perfection of knowledge that things should be perceived or known *as they are*. And the human mind can have no conception of any other knowledge.

To assert then that the *necessity* of volition and action is proved from the divine knowledge, is, substantially to affirm that there never was a *free-agent* in heaven or earth, and that it is impossible for the Deity to produce such an agent. For as it would be impossible for the Deity to create a being of whose volitions and actions he had not the most perfect knowledge, it follows, that if such knowledge *proves* the *necessity* of volitions and actions, it equally proves that it is impossible for any creature to exist who does not *will* and *act*, in every instance, by an absolute and *unavoidable* necessity. This doctrine, could it be once clearly established, would forever remove the ground on which the consciousness of guilt rests, and the primary principles on which the divine administration is founded in the distribution of rewards and punishments. Notwithstanding the various attempts which have been made to reconcile *liberty* and *necessity*, by the aid of the nicest metaphysical refinements, it still remains extremely difficult, not to say impossible, to enlist *common sense* on the side of a position so obviously sophistical. To detect the fallacy of the argument, it is only necessary to keep in view one point, and that is, *that the first motion of the mind, the very commencement of volition*, is as necessary and unavoidable as any act which may succeed. In what then does *liberty* consist? It is not possible to set bounds to omnipotence, with infinite space to exert itself in. Hence we can easily conceive of the possibility of the existence of other beings, and other worlds, in addition to those which it has pleased the Almighty to create. Nor is it difficult to conceive, with reference to the same perfection, the possibility of the existence of creatures endowed with such faculties, and placed in such circumstances as to be perfectly free and voluntary in their actions. All these real, or possible modifications, and variations are embraced in the knowledge of the omniscient Jehovah. For example: the revolt of the rebel angels, and the continuance of others in their allegiance, were known to God; but it was equally known that the first might have stood, and the latter might have fallen. Again; the transgression of the first man and woman was

embraced in the view of the infinite mind, nor were their capacity to retain their innocence, and their obligations to do so, less perceived. The following lines from Milton are very appropriate, and furnish some important ideas on the fall of man.

——— I made him *just* and *right*,
Sufficient to have *stood*, though *free to fall*.
Such I created all the ethereal powers.
Freely they stood who stood, and fell who fell.
Not *free*, what proof could they have given sincere
Of true allegiance, constant faith and love:
When only what *they needs must do* appeared,
Not what they *would?* What praise could they receive!
———Of *freedom* both despoiled
Made *passive* both, had served *necessity*,
Not *me*.———
If I fore-knew, fore-knowledge had no influence on their fall,
Which had no less proved certain, unforeknown.

The extract from an Author quoted by Dr. A. Clarke, in his remarks at the close of his Commentary on the 2 Chap. of Acts, is very proper to be introduced in this place. It is in answer to the following objection; "If many things fall out *contingently*, or as it were by *accident*, God's *fore-knowledge* of them can be but *contingent*, dependent upon man's free-will." He answers; "It is one thing to know that a thing will be done necessarily, and another, to know necessarily, that it will be done. God doth necessarily fore-know all that will be done; but he doth not know, that those things which shall be done voluntarily, will be done necessarily: he knoweth that they will be done; but he knoweth withal, that they might have fallen out otherwise, for ought he had ordered to the contrary. So likewise, God knew that Adam would fall: and yet he knew that he would not fall necessarily: for it was possible for him not to have fallen. And as touching God's pre-ordination going before his prescience, as the cause of all events; this would be to make God the author of all the sin in the world; his knowledge comprehending that, as well as all other things. God indeed fore-knoweth all things, because they will be done; but things are not (therefore) done, because he fore-knoweth them. It is impossible that any man, by his voluntary manner of working, should elude God's fore-sight; but then, this foresight doth not necessitate the will; for this were to take it wholly away. For as the knowledge of things present, imports no necessity on that which is done; so the fore-knowledge of things future, lays no necessity on that which shall be: because whosoever knows and sees things, he knows and sees them as they are, and not as they are not: so that God's knowledge doth not confound things, but reaches to all events, not only which come to pass, but as they come to pass, whether contingently or necessarily. As for example; when you see a man walking upon the earth,

and at the very same instant the sun shining in the heavens; do you not see the first as voluntary, and the second as natural? And though at the instant you see both done, there is a necessity that they be done, (or else you could not see them at all); yet there was a necessity of one only, before they were done, (namely, the sun's shining in the heavens), but none at all of the other, (viz. the man's walking upon the earth.) The sun could not but shine, as being a natural agent; the man might not have walked, as being a voluntary one." Taking the preceding arguments in the aggregate, a formidable objection is anticipated; viz. "If the fore-knowledge of God is to be regarded only as a simple perception of things as they are, without having any influence on them, why should the sacred writers introduce this fore-knowledge, with special reference to certain important events? for if it has no influence on those events, it would appear superfluous to mention it at all in relation to them."

In answer to this objection it may be observed that the sacred writings, wherever the prescience of the Deity is introduced, except in those passages where it is specially designed to exhibit the divine character, evidently mean something more than the simple p rception of things. From many passages, the following are selected as proof of this proposition. "Him being delivered by the determinate counsel and *fore-knowledge* of God," &c. Acts ii. 23. In this place fore-knowledge considered merely as the perception of the divine mind with reference to the subject to which it relates, would appear, to say the least, very insignificant, especially as it is introduced after the "*determinate counsel*" of God with respect to the same subject. But when fore-knowledge is considered as embracing the counsel of eternal wisdom in the redemption of the world by Jesus Christ, and expressive of the *highest approbation* of the divine mind in the plan and execution of this infinite design, it gives dignity and importance to the whole subject. It heightens the malevolence and the guilt of those who "with wicked hands crucified and slew" the Redeemer of the world, "a man *approved* of God."

Another passage is Rom. xi. 2. "God hath not cast away his people which he *fore-knew*." Nothing is more obvious than that God did not *fore-know all men* in the *sense* which the apostle designs to convey in this instance. For in the preceding chapters he had clearly spoken of the rejection and casting off of the Jews. But as he here affirms that God had not *cast off* his people whom he fore-knew, he could not have *fore-known*, in the Apostle's sense, those who were *cast off*.

The plain meaning is. God has not cast away those of Israel, whom he fore-knew as possessing the true and proper character

of his people. Such he ever has *approved*, and such he ever will approve. The subsequent verses sufficiently corroborate this sense.

Again 1 Pet. i. 2. "Elect according to the fore-knowledge (προγνωσιν) of God the father." Here it should seem that *fore-knowledge* implies the *choice* and *determination* of the divine mind in the *plan* of electing and saving sinners, according (κατα) to which he invariably elects men to salvation. Sufficient authorities might be produced to show that the word *to know* very frequent has the above meaning both in the old and new testament scriptures. And those who are disposed to consult learned authors, will find that it was used in the same sense by the best uninspired writers of antiquity. As the limits prescribed for these remarks will not admit of further illustration, the reader is desired to consult the following passages of scripture, which may greatly aid his enquiries on this subject; always recollecting that knowledge and fore-knowledge are the same in relation to God.

"*You only* have I *known* of all the families of the earth: *therefore* I will punish you for all your iniquities." Amos iii. 2. "But he answered and said, verily I say unto you, *I know you not.*" Matt. xxv. 12. "I *know* whom I have chosen." John xiii. 18. "And then will I profess unto them *I never knew you.*" Matt. vii 23. Luke xiii. 25, 27. "The Lord *knoweth* them that are his." 2 Tim. ii. 19.

The Attributes of God Displayed.

From the English Methodist Magazine.

REFLECTIONS ON THE STORK.

"THE STORK's the emblem of true piety;
Because when age has seiz'd, and made his dam
Unfit for flight, the grateful young one takes
His mother on his back, provides her food;
Repaying thus her tender care of him
Ere he was fit to fly, by bearing her."—BEAUMONT.

THE social affections are found to be stronger in their descent than in their ascent; the love of parents to their children, for instance, is commonly more ardent than that of children for their parents; though, from the state of things, and from the obligations which children owe their parents, one might reasonably expect it to be otherwise. However, there is a visible good design in this wise distinction; we see in it, as in every object we seriously contemplate, the determination of wisdom. The offspring both of the human and the animal race, come into the world feeble and helpless; and if the parental affection were not exceed-

ingly forcible, they must perish in their weak and forlorn condition; and the creation would thus be speedily brought to an end. There is not the same reason for the return of affection in the offspring, and, therefore, we rarely find it in the animal world: soon as the young is able to provide for itself, a mutual forgetfulness generally ensues, and the parent grows as regardless of its offspring, as the offspring of its parent.

There is, however, one creature, which contradicts this almost general rule in the animal world; and which is as remarkable for its love to its parents, as other creatures are for their love to their young. This is the STORK, whose very name in the *Hebrew* language (*Chesidah*) signifies *mercy*, or *pity*, and whose name in the *English* seems to be taken from the Greek word *Storge*, which is often used in our language for *natural* affection.

The *stork* is a bird of passage, and is spoken of as such in Scripture; see Jerem. viii. 7, "The stork knoweth her appointed time," &c. Some say, that when they go away, the stork, which comes last to the place of rendezvous is killed on the spot. They go away in the night to the southern countries.

The stork has a very long beak, and long red legs. It feeds upon serpents, frogs, and insects; as it seeks for these in watery places, nature has provided it with long legs, and as it flies away, as well as the *crane* and *heron*, to its nest with its prey, therefore, the bill is strong and jagged, the sharp hooks of which enable it to detain its prey, which it might otherwise be difficult to hold. A friend of the writer, who has an estate bounded by a river, plentifully stored with eels, saw a heron one day carry off one of the largest of those creatures into his heronery, in spite of the efforts and undulations of the eel to oppose his flight. Thus we see the wise Provider has not given those creatures such bills for nought: the storks dig with their's into the earth for serpents and adders, which, however large, they convey to their young, to whom the poison of those reptiles is perfectly inoffensive. The plumage of the stork would be quite white, if it was not that the extremity of its wings are black, and also some small parts of its head and thighs. It lays but four eggs, and sits for the space of thirty days.

But that which renders it the most remarkable is, its love to its parents, whom it never forsakes, but tenderly feeds and defends, even to death. The learned and judicious *Bochart* has collected a variety of passages from the ancients, wherein they testify this curious particular, that the stork is eminent for its performance of what St. Paul enjoins, "Children's requiting their parents," 1 Tim. v. 4. This caused one of the seven wise men to reply to *Crœsus*, when he asked, "which of the animals was the most happy?" "The stork, because it performs what is just and right by nature, without any compelling law."

How amiable is filial piety! Observe, oh ye children, and imitate; and let not the example of a bird upbraid and condemn you; but, on the contrary, stimulate your souls to the discharge of this most pleasing duty! Could you be sensible of the anxious thoughts, the sleepless nights, the watchful days, your parents have passed for you; of the bleeding fears, the affectionate hopes, and all the unutterable concern which throbs in their bosoms for you; a sympathetic gratitude would fill your souls, and you would think it your highest happiness, as it is your indispensable duty, by every possible means, to make them some amends; and to soothe the decline of their days with all the lenient assuasives of filial piety and love. And oh! how exquisitely comfortable, how divinely pleasing "to rock the cradle of declining age," and to return the unspeakable obligations of parental care!

Parents, who take that care, who are diligent to improve the minds of their children in true religion and virtue, will but rarely be disappointed of that return. Indeed, *love* alone, mere natural affection, may not be depended on, being regarded as a thing of course which a child is not much concerned to return; and which loses much of its force, when the child meets with other objects to divert its affections. But a mind trained up in wisdom and virtue can never be ungrateful to its best benefactors; the early impressions of a well-managed authority are never wholly effaced. And, considering the advantages which nature gives parents, it is easy to establish a lasting dominion over the supple spirits, if they are not intoxicated into a shameful neglect of their children and themselves. For children are easily taught to stand in awe of their parents, to regard their persons as sacred, and their commands as indisputable.

Happy parents, who thus secure the best love of their children! Happy children, who love and obey their parents!

From the English Methodist Magazine.

ON THE PROVIDENCE OF GOD.

"Eternal Providence, exceeding thought,
Where none appears, can make herself a way.—SPENSER.

"NEVER despair," was the motto which the religious and benevolent Jonas Hanway caused to be engraven on his seal; he having, in numerous instances of his life, experienced the most signal and uncommon interferences of Providence.

The existence of what is called a special or particular Providence, has been attempted to be denied, on the ground of its

being contrary to the impartial character and universal love of the Deity; but whoever carefully examines the subject, will find it congenial with, and growing out of, those principles of the Creator's goodness; since the great business of Providence is the preserving, regulating, and restoring the harmonies of nature, reason, and religion, whenever they become disturbed, or shaken by the effects of moral or physical evil; and, therefore, it acts at times in a more peculiar and especial manner, as circumstances may require, making the most trifling incidents subservient to its designs, keeping the hidden balance, by which all things are weighed, from the mortal eye, and giving men prosperity or adversity, success or disappointment, as may be most conducive individually to their future good in this life, and the ultimate happiness of the whole.

Whoever contemplates the vast scale of the universe, its beautiful symmetry and perfection, and the great movements of nature, in the order of things, must admit the existence of a general Providence; and whoever believes that a sparrow cannot fall to the ground without Divine permission, only spreads wider the glory of the Creator; and by a just and natural analogy unites in the same grand scheme an universal and a particular Providence.

The sacred volume beautifully unfolds the mysteries of a particular Providence in the lives of Joseph, David, and many others; and numerous proofs of its existence are to be found in every page of biographical history; while the best and greatest men, of every country, have owned its influence in their affairs, producing success and prosperity from circumstances apparently full of disappointment and misfortune, making them bend with gratitude to the Great Disposer of Events, and acknowledge that no human prudence could have governed and directed, as the hand of Providence had governed and directed for them; and which ought to teach us the delightful truths, that there is no evil which may not be removed; no danger, however imminent, from which we may not be preserved; and no difficulty, however great, which may not be overcome. And, yet, such is the perverse disposition of man, that he frequently refuses to entertain so rational and desirable an opinion. Ignorantly proud, he falsely imagines that he owes his deliverance from danger to his own management, or what is commonly called good luck; though there are innumerable instances every day, too strongly marked with Divine interpositions, to be set down either to skill or chance. One would think that a doctrine so flattering to the human nature as Divine aid, would find an easy access to the mind of so weak and imperfect a being as man. The ancients felt the impression, and the savage embraces the idea with ecstacy; it is lost only in a busy world, where every thing is fa-

familiarized by custom, and where the sun is viewed only as bringing day. Here a few selfish and contracted ideas constitute the mind of man, who becomes a species of clock-work, a machine, or automaton of the particular occupation which he fills. Business and money form his providence; he cannot conceive that the race may not be to the swift, or the battle to the strong: and, yet, one would think, that a belief in Divine assistance would aid and animate the pursuits of every honest man; and that prudence, joined with religion, would be worth more than prudence without; the resources of the one may fail, but the resources of the other are plenteous and eternal. Happy is the man who does his best in the situation in which he is placed, and trusts to Providence for the rest.

A striking example of the insufficiency of prudence and moral conduct in life, may be produced in the character of Eusonius, who had obtained a fortune by his industry, and enjoyed domestic happiness with his family; for Eusonius had a favourite daughter. His fortune he placed to the account of his good management; and the health of his child, and the accomplishments she possessed, to the regimen he had established for her, and the education he had bestowed; Providence was not acknowledged through the course of such happy events. But in the midst of prosperity and joy, the daughter of Eusonius suddenly sickened and died. "Ah!" cried the disconsolate father, "although I have never acknowledged the power of the Almighty to bless and preserve his creatures, I am compelled to acknowledge his power to destroy." But though every man, even in the common occurrences of life, may easily trace the hand of a Divine Providence, yet none are so capable of its wonders and effects, as he who has seen it displayed in the hour of imminent danger or distress, and who has, perhaps, been himself the object of preservation, when no visible relief was at hand, and when every hope was gone by. But providence can find herself a way.

The following remarkable fact, which happened about nine or ten years ago, in North America, will display the power of Providence to preserve, even under circumstances the most desperate and forlorn, and possesses all the character of a miracle: it is the narrative of

THE BOAT WRECK.

It was in the year 1783, in the inhospitable clime of Nova Scotia, that a party was sent one day from a frigate, then lying in Halifax harbour, to a small spot situated at its entrance, called Partridge Island, for the purpose of obtaining wood and water for the ship. It was the morning of Christmas-day; and though the cold was extremely severe, yet the sun illumined the icy shores with its enlivening rays.

Alcander was one of the party sent in the cutter on this service; which having completed, they set off, with the long-boat in tow. For a while they rowed cheerfully for the ship; but a quarter of an hour had scarcely elapsed, before the scud, the sure prognostic of a storm, was seen at a distance; the clouds began to gather; the gale blew from the basin above the harbour, and the sea began to run high; while the snow was swept in icy currents before the wind. The crew continued, however, to row with increasing perseverance; till at last, seeing the impossibility of reaching the ship with the long-boat, they cut it adrift, and pulled away in the cutter with fresh spirits. But the gale had now increased considerably, and the tide had set against them. The whole day was spent in strenuous endeavours to gain the ship; till incessant labour began to be succeeded by the stupor of despair. The cutting cold had now benumbed every faculty; such of the crew as wore their long hair tied, found it frozen to their jackets; their eye-lashes became incrusted with frost and snow; and their feet were without any sense of feeling. It was now that the accumulating waves came rolling on, till large mountains of sea raised the boat on their fearful heights, and then, breaking at once, discharged it, as it were with scorn, into the valley of waters beneath. On each of these seas, death appeared to ride in his triumphant chariot with the dæmon of the storm. Happily, the officer who was with Alcander, a veteran seaman, watched their approach with calmness, judgment, and fortitude; and, when he beheld the tremendous sea rolling on its foaming waves, dexterously presented the boat's head to meet their fury, while in their retirings and absence he encouraged the almost exhausted crew to pull with all their strength for the nearest shore. A marine, who rowed the bow oar, laid it down in the agony of despair, but was made to renew his exertions by the intrepid helmsman. A fresh danger now presented itself as they approached the land; the breakers appeared under their lee, and they found themselves close to the most rocky part of the shore: the wreck of the boat was inevitable; the awful moment arrived; she struck: and another sea carried her forward with such rapidity upon the rocks, that her frame was immediately shook to pieces, and the planks separated, which, with the thwarts and oars, drifted upon the tops of the billows.

The exhausted crew, frozen in every limb, wounded by the sharp points of the rocks, and up to their necks in water, were scarcely able to reach the shore. The youth, Alcander, who was the last of the number, lay for a time senseless, and only awakened from his stupor to meet the horrors of a more dreadful situation.

The crew who had first reached the beach, after having turned round a point formed by some trees, had the good fortune to discover a path, and called to the unhappy Alcander to follow them; but he heard not the friendly summons. Exquisite was the distress of Alcander when he found himself alone. In vain did he halloo to his companions; the loud wind swallowed up the sound, and it was lost. He, however, kept along the beach, hoping that was the way the people had taken. Nothing, surely, could be conceived more dreary and forlorn: the rocks marbled in frost; the tall pines and firs bending their branches, incrusted with snow, over his head; the sea beating the shore with all the violence of the storm; the moon visible in a full glance at one moment, and hid the next by the black clouds scudding before its disk. At last, the weary and comfortless Alcander came to a sloop lying on its beam ends upon the beach, and overjoyed at the sight, sought to find some shelter from the cold, and rest from his fatigue within its deck; but great was his disappointment, when he found it completely filled with ice. Disheartened at this attempt, he pursued the beach for another mile, dejected and broken hearted. At last a drowsiness, a sure symptom of the cold having almost reached the heart, came over him; he sunk down upon the snow, and, uttering an imperfect prayer, resigned himself to death. The sound of guns firing at a distance in the harbour, from the ships celebrating the festival, recalled his senses. The love of life and its enjoyments now rushed upon his mind; he thought of his family and friends, and that they were, perhaps, at that moment, drinking the cheerful glass to his prosperity. Roused at the thought, he made an effort to rise, and hallooed as loud as he could, hopeless of being heard: but Providence, *where none appears, can find herself a way.* Two figures presented themselves at this moment before him, dressed in fur caps and great coats. They started, and Alcander started in his turn; he could scarcely believe them human: it appeared a miracle, that two men should be with him, as it were in a moment, on the dreary shore at that hour; for it was now late at night. They spoke English to him; and he answered them with astonishment. They were two natives, who were employed in clearing some land that belonged to them, and for that purpose constantly kept a fire in the woods, in a temporary log-house, on the spot where they worked. To this spot they carried Alcander, who reviewed the circumstances of his delivery with amazement; he could scarcely believe it real. To add to his happiness, he discerned the kind features of humanity in the rude faces of his deliverers. They immediately used every expedient to restore the circulation of the blood, but found the frost had seized the extremities, and had made a rapid progress to the heart: they revived his drooping spirits with some liquor,

which they prudently mixed with water, and presented him some biscuit and dried fish: the American settler was kind and courteous. The next morning, these friendly natives conveyed Alcander on a hurdle between them the nearest road to their own house, where they placed him under the care of Arina, the daughter of the eldest of them. Arina was tall, her features soft and complacent, and her manners engaging. She immediately procured some rich milk from the cow, and presented it to him with that natural grace which outvies the most studied politeness. Her native simple manners pleased Alcander; and she listened with astonishment to the stories he related of a more polished world. Thus did Alcander pass his hours with a kind and sensible American, until he was able to join his ship, whose brave commander rewarded the generous natives with six months' provisions, and a new set of rigging for their schooner, named after Arina; for almost every American settler is possessed of a small vessel. Thus did the immediate interposition of Providence snatch Alcander from the arms of death, to prove, that where none appears, she can make herself a way, and THAT EVERY DAY WE LIVE IS A DAY OF MERCY.

The Grace of God Manifested.

To the Editors of the Methodist Magazine.

Louisville, Kentucky, Dec. 23, 1819.

DEAR BRETHREN,

I WAS instructed by the Tennessee Annual Conference, to transmit to you the enclosed letter to be published in the Methodist Magazine. BARNABAS M'HENRY.

TO THE EDITOR OF THE POLITICAL PROSPECT.

SIR,—I have been induced, through the persuasion of several serious persons, with the approbation of her relatives, to send you for publication a short sketch of the circumstances attending the conversion of *Miss Nancy Dickenson*, youngest daughter of *Mr. Henry Dickenson, senr.* of Russell county, who departed this life on Sunday evening, Sept. 13, in the twenty-second year of her age: trusting, that, while her afflicted parents may console themselves that their beloved daughter rests in paradise—the pious, and unthinking, may each derive some benefit from the narrative.

She was taken seriously ill with symptoms of the Dysentery the Wednesday preceding her death. On Saturday I visited her. She appeared to be in extreme pain, and told me she ex-

pected to die. I asked her if she felt prepared to die; and answering in the negative, I advised her to look up to the Lord, for he was able and willing to qualify her for heaven—she appeared to be agonizing in prayer; and I told her I would see her the next day, and in the event of her growing worse to send for me. On the next day being sent for, I visited her about ten in the morning, when she appeared to be happy in the Lord. On my entering the room, she expressed herself in the following manner: "Glory be to God, brother! (and calling me by name) the Lord has pardoned my sins! I am happy in my Saviour's love!—O how God's people love one another! This day I expect to be with my blessed Saviour in heaven." Death seemed to be making fast approach towards her; yet she appeared often to forget her pain of body by reason of her exceeding joy in God. This morning (as I have since been informed) she observed to her father, "I feel like I shall die in a short time, and am unprepared for the solemn change—one consolation to me is, that I have lived a virtuous life; but I know my heart must be changed." Her father replied, you must resign yourself to the Lord;—she said, "O father! I do resign myself to his holy will: and I pray the Lord God would sanctify my soul!" —after a short silence she broke out in extacies of joy in these words: "Thanks, praise, glory, and honour, be to my God!—Father, he has pardoned my sins"—said her father, "I hope he has"—she answered, "I am sure he has, for God is love; and my soul is full of love! I hope to serve him as long as he lets me live." A short time after she said, "I hope to see my heavenly Father, in heaven, this blessed sabbath-day," and then exhorted all who were present, beginning with her father, to love and serve God.

Some short time after my arrival on Sunday it was thought she was about to expire, and she so continued till the clock struck twelve; and then, recovering a little, she broke out in language most heavenly and divine:—"O," said she, "the blessed prospect that is just before me! after breathing a few more times, I will be with my blessed Jesus, where I shall walk the golden streets of the New Jerusalem." Seeing her relations were deeply affected, she would tell them not to weep for her, for, said she, "you do not see me shed a tear—I am going to a world, where peace and happiness forever reign." About three in the evening she again seemed to have almost left the body, and continued in that state nearly two hours; during which time two of her brothers had come to the room, and were weeping exceedingly: she suddenly opened her eyes, and clasping her arms round the neck of one of them, thanked the Lord that he had let her come back to talk with her brothers. She then exhorted them in the most affecting manner; and, taking her

father by the hand, said, "Ah father! in a little time I shall be in the heavenly Jerusalem, and you will not be long behind me!—O, (she continued) what a happy place I see just before me,—there I shall meet my little brothers that died in infancy and my brother ****** who died in the triumphs of faith!" and continued in this happy situation till she expired.

"Rejoice for a sister deceas'd,
Our loss is her infinite gain;
A soul out of prison releas'd,
And freed from it's bodily chain;
With songs let us follow her flight,
And mount with her spirit above;
Escap'd to the mansions of light,
And lodg'd in the Eden of love."

LEMUEL GIPSON.

Miscellaneous.

FROM THE ENGLISH METHODIST MAGAZINE.

Extract from a pamphlet, entitled, "Mr. Archibald Bower's motives for leaving his office of Secretary to the Court of Inquisition at Macerata, in Italy."

(Continued from page 26.)

To return to the unhappy prisoner; he was no sooner dressed, than I ordered the Bargello, or head of the Sbirri, to tie his hands with a cord behind his back, as is practised on such occasions, without distinction of persons, no more regard being shewn by the Inquisition to men of the first rank, when charged with heresy, than to the meanest artificers. Heresy dissolves all friendship; so that I durst no longer look upon the man, with whom I had lived in the greatest friendship and intimacy, as my friend, or shew him, on that account, the least regard or indulgence.

As we left the chamber, the Countess, who had been conveyed out of the room, met us, and, screaming out in a most pitiful manner, upon seeing her husband with his hands tied behind his back like a thief or a robber, flew to embrace him, and, hanging on his neck, begged, with a flood of tears, we would be so merciful as to put an end to her life, that she might have the satisfaction, the only satisfaction she wished for in this world, of dying in the bosom of the man whom she had vowed never to part with. The Count, overwhelmed with grief, did not utter a single word. I could not find in my heart, nor was I in a condition to interpose; and, indeed, a scene of greater distress was never

beheld by human eyes. However, I gave a signal to the notary to part them, which he did accordingly, quite unconcerned; but the Countess fell into a swoon, and the Count was, in the mean time, carried down stairs and out of the house, amidst the loud lamentations and sighs of his servants on all sides; for he was a man remarkable for the sweetness of his temper, and his kindness to all about him.

Being arrived at the Inquisition, I consigned my prisoner into the hands of the gaoler, a lay brother of St. Dominic, who shut him up in the dungeon mentioned above, and delivered the key to me. I lay that night in the palace of the Inquisition, where every counsellor has a room, and returned next morning the key to the Inquisitor, telling him that his order had been punctually complied with. The Inquisitor had been already minutely informed of my whole conduct by the notary; and therefore, upon my delivering the key to him, "You have acted, (he said,) like one who is desirous at least to overcome, with the assistance of grace, the inclinations of nature;" that is, like one who is desirous, with the assistance of grace, to metamorphose himself, from a human creature, into a brute or a devil.

In the Inquisition, every prisoner is kept, the first week of his imprisonment, in a dark narrow dungeon, so low that he cannot stand upright in it, without seeing any body but the gaoler, who brings him, every other day, his portion of bread and water, the only food that is allowed him. This is done, they say, to tame him, and render him, thus weakened, more sensible of the torture, and less able to bear it. At the end of the week, he is brought in the night before the board to be examined; and, on that occasion, my poor friend appeared so altered, in a week's time, that, had it not been for his dress, I should not have known him; and indeed no wonder; a change of condition so sudden and unexpected; the unworthy and barbarous treatment he had already met with; the apprehension of what he might, and probably should suffer; and perhaps, more than any thing else, the distressed and forlorn condition of his once happy wife, whom he tenderly loved, and whose company he had enjoyed only six months, could be attended with no other effect. Being asked according to custom, whether he had any enemies, and desired to name them; he answered, that he bore enmity to no man, and hoped that no man bore enmity to him. For as, in the Inquisition, the person accused is not told of the charge brought against him, nor of the person by whom it is brought, the Inquisitor asks him whether he has any enemies, and desires him to name them. If he names the informer, all further proceedings are stopped till the informer is examined anew; and if the information is found to proceed from ill-will, and no collateral proofs can be produced, the prisoner is discharged. Of this

piece of justice they frequently boast, at the same time that they admit, both as informers and witnesses, persons of the most infamous characters, and such as are excluded by all other courts.

In the next place, the prisoner is ordered to swear that he will declare the truth, and conceal nothing from the holy tribunal, concerning himself or others, that he knows, and the holy tribunal is desirous to know. He is then interrogated for what crime he has been apprehended and imprisoned by the Holy Court of the Inquisition, of all courts the most equitable, the most cautious, the most merciful. To that interrogatory the Count answered, with a faint and trembling voice, that he was not conscious to himself of any crime, cognizable by that holy court, nor, indeed, by any other; that he believed, and ever had believed, whatever holy mother church believed, or required him to believe. He had, it seems, quite forgot what he had unthinkingly said at the sight of the two friars. The Inquisitor therefore, finding he did not remember, or would not own his crime, after many deceitful interrogatories, and promises which he never intended to fulfil, ordered him back to his dungeon, and allowing him another week, as is customary in such cases, to recollect himself, told him that, if he could not in that time, prevail upon himself to declare the truth, agreeable to his oath, means would be found of forcing it from him; and he must expect no mercy.

At the end of the week he was brought again before the infernal tribunal, and being asked the same questions, returned the same answers, adding, that if he had done or said any thing amiss, unwittingly or ignorantly, he was ready to own it, provided the least hint of it were given him by any there present, which he intreated them most earnestly to do. He often looked at me, and seemed to expect, which gave me such concern as no words can express, that I should say something in his favour. But I was not allowed to speak on this occasion, nor was any of the counsellors; and, had I been allowed to speak, I durst not have said any thing in his favour, the advocate appointed by the Inquisition, and commonly stiled, "The Devil's Advocate," being the only person that is suffered to speak for the prisoner. This advocate belongs to the Inquisition, receives a salary of the Inquisition, and is bound by an oath to abandon the defence of the prisoner if he undertakes it, or not to undertake it, if he finds it cannot be defended agreeably to the laws of the Holy Inquisition; so that the whole is mere sham and imposition. I have heard this advocate, on other occasions, allege something in favour of the person accused; but on this occasion he declared that he had nothing to offer in defence of the criminal.

In the Inquisition, the person accused is always supposed guilty, unless he has named the accuser amongst his enemies;

and he is put to the torture if he does not plead guilty, and own the crime that is laid to his charge, without being so much as told what it is; whereas in all other courts where tortures are used, the charge is declared to the party accused before he is tortured; nor are they ever inflicted without a credible evidence brought of his guilt. But in the Inquisition, a man is frequently tortured upon the deposition of a person, whose evidence would be admitted in no other court, and in all cases without hearing his charge. As my unfortunate friend continued to maintain his innocence, not recollecting what he had said, he was agreeably to the laws of the Inquisition, put to the torture. He had scarce borne it twenty minutes, crying out the whole time, "Jesus Maria," when his voice failed him at once, and he fainted away. He was then supported, as he hung by his arms, by two of the Sbirri, whose province it is to manage the torture, till he returned to himself. He still continued to declare that he could not recollect his having said or done any thing contrary to the Catholic faith, and earnestly begged they would let him know with what he was charged, being ready to own it if it was true. The Inquisitor then was so gracious as to put him in mind of what he had said on seeing the two Capuchins. The reason why they so long conceal from the party accused, the crime he is charged with, is, that if he should be conscious to himself of his having ever said or done any thing contrary to the faith, which he is not charged with, he may discover that too, imagining it to be the very crime he is accused of. After a short pause, the poor gentleman owned that he had said something to that purpose, but, as he said it with no evil intention, he had never more thought of it from that time to the present. He added, but with so faint a voice as scarce could be heard, that for his rashness he was willing to undergo what punishment soever the holy tribunal should think fit to impose on him; and he again fainted away. Being eased for awhile of his torment, and returned to himself, he was interrogated by the promoter fiscal (whose business it is to accuse and to prosecute, as neither the informer nor the witnesses are ever to appear) concerning his intention. For, in the Inquisition, it is not enough for the party accused to confess the fact, he must likewise declare whether his intention was heretical or not; and many, to redeem themselves from the torments they can no longer endure, own their intention was heretical, though it really was not. My poor friend often told us, he was ready to say whatever we pleased; but, as he never directly acknowledged his intention to have been heretical, as is required by the rules of that court, he was kept on the torture till, quite overcome with the violence of the anguish, he was ready to expire; and, being then taken down, he was carried quite senseless, back to his dungeon; and there, on the third

day, death put an end to his sufferings. The Inquisitor wrote a note to his widow, to desire her to pray for the soul of her late husband, and warn her not to complain of the Holy Inquisition, as capable of any injustice or cruelty. The estate was confiscated to the Inquisition, and a small jointure allowed out of it to the widow. As they had only been married six months, and some part of the fortune was not yet paid, the Inquisitor sent an order to the Constantini family, at Fermo, to pay to the holy office, and without delay, what they owed to the late Count della Torre. For the effects of heretics are all ipso facto confiscated to the Inquisition, and confiscated from the very day, not of their conviction, but of their crime; so that all donations made after that time are void; and whatever they have given is claimed by the Inquisition, into what hands soever it may have passed; even the fortunes they have given to their daughters in marriage have been declared to belong to, and are claimed by the Inquisition; nor can it be doubted that the desire of those confiscations is one great cause of the injustice and cruelty of that court.

The death of the unhappy Count della Torre was soon publicly known; but no man cared to speak of it, not even his nearest relations, nor so much as to mention his name, lest any thing should inadvertently escape them that might be construed into a disapprobation of the proceedings of the most holy tribunal; so great is the awe all men live in of that jealous and merciless court.

(To be concluded in the next.)

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

A FRIEND of mine, lately put into my hand, a news-paper containing an extract from a "Recantation of a Deist." With the writer of the article I have been acquainted for several years; and I am authorised to state, that he does not consider me saying too much of him, when I inform you, that he was a '*fierce defender of deism;*' that on all occasions he took the lead in the opposition to the scriptures and revealed religion,—and that many, very many of his hours were devoted to drilling the young recruits, and organizing a deistical club, to defend and propagate deism. He acquaints us in his recantation, how he became convinced of his error; and anxious to undo, as far as he can, the evils of his former life, he is willing that publicity may be given in every way, to those reflections that produced such a change of opinion in himself. As the reasonings and the recantation of this gentleman may have more weight with

deists, than any thing that can be offered by one, whose belief of the doctrines of Christianity, has never been called in question, I have taken the liberty of sending you the following for insertion, if you think it worthy of a place in your excellent Magazine. I am, &c.

Brooklyn, Jan. 4, 1820. ALEXANDER M'CAINE.

"How, say they, came this man so suddenly to change his principles, and from a fierce defender of deism, instantly become an apparent zealot in the cause of Christianity?" To this I answer, that the change was by no means so sudden as they may imagine; for I had doubts long before I knew their meaning, and when I did, I kept them within my own breast; and I candidly confess that I was determined not to part with favorite principles on slight or flimsy proof; especially as I saw that a recantation would bring upon me every species of imputed infamy that malice could invent; but doubt succeeded doubt, and circumstance after circumstance occurred, until at last I was resolved, fully and freely to investigate the two opposite systems, and bring them both to that touchstone by which all professions, all religions, all men and systems must be tried and fully proved, viz:—"*By their fruits ye shall know them.*"

The result of my enquiries then, take as follows.

1st. That I never saw, heard, or read of any man, woman or child that was reformed, either in whole or in part, by embracing the principles of deism.

2d. That I have known hundreds, and heard of thousands who have been reformed by embracing Christianity.

3d. That I have known industrious, sober men, who, imbibing the principles of deism, almost instantly became desperately wicked, and in many instances dangerous members of civil society.

4th. That I have known some deists, and many scoffers at all religion, speedily, and effectually turned from the most abandoned practices, *by the preaching of the Gospel*, to a life of righteousness which shewed itself by sobriety, charity, brotherly kindness and universal philanthropy.

5th. That I do not recollect ever hearing but one deist profess really to believe in a future state of rewards and punishments.

6th. That I never met with a man who professed to be a real Christian, but what built his principal hopes upon the reality of a future state.

7th. That I cannot, in all the deistical writings, find any laws to prevent wickedness, or encourage virtue, with rewards and punishments annexed thereto.

8th. That in the scriptures all the crimes that man can possibly commit, are, under the severest penalties, forbidden, and every possible virtue inculcated and encouraged, by promises of *eternal and exceeding great rewards.*

9th. That I have known some deists, and read of many, who, at the apparent point of death, were seized with the most horrible despair, uttering the most bitter reflections against themselves for this total neglect of *those duties commanded in the Gospel.* But who ever heard of a Christian at the hour of death, despairing of the mercy of God, because he had all his life-time rejected deism, and shunned the company of its professors? or even when long and fierce diseases had shaken the nervous system, and raging fevers inflamed the blood, have they ever been so far deranged, as to wish they had never been born, for not rejecting the Bible, as a wicked and mischievous imposition upon the human race?

From the above then, what reflections must arise, but that deism is essentially bad, and naturally produces wickedness, by taking away the foundation of all virtue, viz: *the love and fear of God?* for what man can either love or fear God, who really believes he intends to annihilate him, body, soul and spirit, or blend him with the common mass of inanimate matter, or send him after all his toil and care, bodily pain and mental sorrow, to vegetate in common grass; or be re-animated, as chance directs, into reptiles, insects or beastial forms? With such unmanly, doglike faith as this, away fly all love, regard and fear of God. Laborious virtue, by this faith, is transformed into the extreme of madness; vice and pleasurable wickedness, into the most just and rational pursuits of man; nay, crimes of every magnitude may be committed with impunity, *for if man be not immortal, God is not omnipotent to punish his delinquency:*—therefore, when he has become obnoxious to the laws of man, he may, by the fatal ball, the suffocating stream, or poisonous draught, put himself out of the power of laws, moral or divine, and thus completely escape both temporal and eternal justice.

And now, my old deistical friends, I ask you in the name of your boasted reason, are these notions calculated to reform, or corrupt mankind—to create, or to destroy social order, concord, harmony and civil liberty?—Are they not in their very nature, calculated to sap the foundation of virtue, produce immorality, breed confusion, and totally destroy all confidence between man and man? and whether that very system you so ardently oppose, is not the only means of curbing the furious progress of your pernicious tenets, which would, if once become universal, turn this earth into a Hell, and involve even yourselves in such unexpected misery, as would make you sincerely pray for the return of that religion, which you would then see, can only stem the tor-

rent of lawless villainy, by humanizing the obdurate heart—and which alone can bend the stubborn will of man into humble obedience, and strict conformity to the laws of heaven.

I conclude, by asserting that the foregoing is the effect of cool and deliberate reflection—that the sole end I have in view by the publication thereof, is, *if possible, to undo what I and others have done, towards the propagation of deism.* I have herein stated facts and advanced opinions, and for the truth of the one, and the sincerity of the other, *I do in the most solemn manner, appeal to the God of my existence*—and as such, I request all the editors of newspapers, who are not enemies to Christianity, to give it one insertion, that the fathers and pious heads of families, may hold it up as a warning to the young and giddy; that neighbours may guard each other against the prevailing poison, and that deists, especially, may be inclined to pause a moment, and, if possible—consider.

To the Editors of the Methodist Magazine.

Dear Brethren,

If you think the publication of the enclosed remarks, would have a useful tendency, please give them a place in your Monthly Magazine. Monitor.

TO PREACHERS OF THE GOSPEL.

Every thing connected with, or any way appertaining to the worship of God, is of the utmost importance. Every act therefore, of religious worship, should be entered upon with deliberate solemnity, conducted with holy fervour, and discharged with *ability*. But the exalted station which *you* hold in the church of Christ, gives a double importance to your labours in the great and glorious work of salvation. As heralds of the everlasting Gospel, sent forth to declare eternal life to a world of perishing sinners, the duties that devolve on you are arduous almost beyond conception; and can never be discharged to their full extent, unless you abound with every temporal and spiritual qualification. It will readily be admitted, that the first, and perhaps the *only* essential requisite for a Minister of Christ, is *the inspiration of the Spirit;* but unless you add to this blessed gift, the auxiliaries of acquired knowledge; unless you put forth the whole strength of intellectual effort, and call into action every faculty of the mind to co-operate with the dictates of God's spirit; you will see but little fruits of your labour.

That deep theological science, which embraces just and accurate conceptions of the revealed character of God—a thorough knowledge of the *fall* of man, and its lamentable consequences—

her with clear, and comprehensive views of the whole plan economy of salvation; are as necessary to the complete ess of your mission, as a knowledge of the primordial prin- s of Orthoepy, are to the enunciation of the Rhetorician. nxious solicitude for the spread of the Redeemer's king- an ardent desire for the salvation of sinners, and a natural bility of utterance, are thought by many, to constitute the e panoply of a Gospel Minister; but among the omnifari- allucinations of human judgment, none are more palpably rd and erroneous, than this. It is an opinion based upon a y foundation, which the strong current of daily experience, pidly sweeping away. However deep your piety—however nt your zeal—however ardent your love—however fiducial faith—and, however vigilant you may be in preaching the —yet, be assured, you can never come to your hearers in *ulness* of the blessing of the Gospel, unless you are deeply thoroughly instructed in its doctrines. It is a very easy, certainly no uncommon thing, for a preacher to *imagine* elf eminently qualified to dispense the Gospel of Christ; ay admire the correctness of his *own* theory, feel the force s *own* arguments, see the exquisite beauty of his *own* illus- ns, adore the sublimity of his *own* thoughts, and pursue a rite theme, until he finds himself melted into tears under ubduing strains of his *own* eloquence, while his audience is ng recumbent, into the delicious repose of slumber. In he casts his enquiring eye from seat to seat, for the ap- ling look, and the approving smile. Alas! Every head is d, not in prayer, but in dumb forgetfulness. Astonished provoked, to find his eloquence without effect, except upon elf, the good man lifts his arm with holy indignation, and s his ungrateful hearers from their slumber, by a violent upon the pulpit. Under the irritation of the moment, he s asperity with just reproof, and loses the little remnant of ding popularity. To see a congregation made up of the ssed followers of Christ, sleeping under the sound of that el, by which alone they expect salvation; presents a scene n no feeling mind can contemplate without the most pain- nsations: to *you*, it must be doubly distressing. But what e cause of this universally prevalent inattention of the hear- f the word? Is it because they are too hardened, insensible, sluggish to *hear?* Or, is it because your sermons are too spiritless, and weak to make them *feel*? There must be a on one side or the other; and while we freely acknowledge more generally found among the congregation, it is res- ully suggested to you, to recollect that it is *possible* for a her to mistake the gift of *Exhortation*, for the gift of *Pro-* , and call upon his hearers to embrace doctrines, which he

is utterly unable to explain, or understand. After all, you must admit, that the *utility* of your preaching can only be tested by the effects it produces on the minds of those who sit under your ministry? And, what are these effects? Could you make yourselves invisible, and mix with your congregation on their way from church, you might derive some very useful lessons from their conversation.

"How did you like the sermon?" "Why—tolerably—well, he appears like a *serious* good-meaning man—I believe he *means well*, but—" Ah! my dear sirs, there is much more implied in this *but*, it is to be feared, than most of you are aware of. It is not always the peevish ebullition of a captious mind. It is not that notorious, detested, slanderous *but*, that murders reputation, by exciting groundless suspicion—It is the involuntary exclamation of a sorrowful heart—It is, emphatically, the *but* of honest disappointment; such a disappointment, as a man would feel on seeing a few penurious dishes set upon the table, where he had been invited, and where he confidently expected, to partake of a plentiful delicious banquet.

You come forward to your hearers in the capacity of *teachers*; we therefore, expect to be ably instructed into the *mysteries of the Gospel*. You profess to have been *taught of God*; we therefore deem you capable of instructing us *in all wisdom*. You claim the *gift of Prophesy*; we expect to find in you those intelligent *scribes*, who are deeply instructed in the *kingdom of heaven*; whose minds are so plentifully stored with divine truths, as to enable them to bring forth from the rich treasures of the Gospel things *new* and *old*.

With these expectations, and under these impressions, we assemble in the house of God, to hear the word of eternal truth dispensed, not only in the *power*, but in the *demonstration* of the spirit; and while the audience is hushed in deep attention, you rise—open the sacred volume—select your text—divide your discourse into 1st. 2d. and 3d. propositions, and promise a clear, lucid, and full ecclaircissement of the whole. After thus fixing our attention, and exciting our expectation, you proceed, sometimes in a languid, monotonous tone, but more frequently in a strain of boisterous unconnected declamation, to elucidate the subject. After stunning our ears for a half hour, or more, with a vociferous *Copia Verbarum*, without imparting any important, or useful information, our attention begins to relax: not because we hear nothing, but because we hear too much——. We hear abundance of *unintelligible*, *general terms*, trite remarks, amusing stories, trifling anecdotes, blunt reproofs, appalling threats, and an almost continual repetition of the text; but we look in vain for the promised *explanation*. Impatience succeeds to disappointment; we lift our eyes instinctively to

the clock, and wish the sermon at an end. The profligate and gay part of the congregtion, turn their minds upon the luxuries of pleasure, and the endless varieties of fashion; the sluggard folds his arms, and seeks relief in a composing *nap*; while the devout Christian bows his head for the more profitable employment of holy meditation.

When you ascend the pulpit, there is nothing you so much desire, as the *serious* and *close* attention of your hearers; and, could they see the beauty, and feel the force of your subject, as *you* see and feel, your object would at once be effected. But you must recollect that *you* have already *thought and reflected* on it: *they* have not. You have made your subject perfectly familiar to you, by *premeditation*; it is entirely *new to them*. Now, if you would wish them to enter immediately into *your* views, participate in *your* feelings, and pursue with avidity, *your* train of thought, you can only effect your purpose, 1st. By opening your subject in such a clear, pointed, definite, and unequivocal manner, as to give your hearers a complete understanding of your *intention*, and let them see at once, the full scope of your design; 2d. by supporting your propositions with such powerful, conclusive arguments, as shall carry irresistible conviction to the mind; and 3d. by a close, energetic application, urged from rational motives, and enforced rather by appeals to reason, than to the passions. If your sermons do not possess the vital spirit of theology, the very *soul* and *pith* of Divinity—if they are not sufficiently instructing, interesting, energetic and impressive, to keep your audience *awake*, all other means will prove ineffectual. Reproofs and remonstrances, will be thrown away; You may point out the indecency, absurdity and disgrace, of sleeping in Church—you may *scold*, and fret, and accuse, as much, and as often as you please— you may *smite with the fist—stamp with the foot*—and bring into action all the combined powers of your mental, verbal, and muscular exertions; but it will all—all be in vain. The mind is a rational, active principle, always upon the wing in pursuit of knowledge; and when it goes out in search of spiritual information, it will not be satisfied with superficial reasoning, ambiguous arguments, and unsubstantial doctrines If it does not find that instruction it seeks in your sermons, it turns away in despair, and flies off in quest of pleasure, or sinks into the oblivion of sleep. When therefore, we hear all your propositions, your divisions, and subdivisions, begin and end, in an oft repeated, and ineffectual exhortation; after charitably allowing that your intentions are pure, and that your *meaning is good*, we may well, from the impulse of a sorrowful heart, exclaim—but!

The *manner* of your preaching, as well as the *matter*, is also highly deserving of your attention; for however richly your minds may be stored with scriptural knowledge, if you are not able to communicate it in a correct and pleasing style, it will not be heard with pleasure, nor received to advantage. To *impart religious instruction*, is your only object: it is in fact the *Alpha and Omega* of your mission; and when you recollect that there is no other possible way of conveying this instruction, except through the organs of speech, you must acknowledge the vast importance of cultivating a chaste, correct and graceful delivery. The great and glorious truths of the Gospel, lose much of their force and grandeur by being uttered in a coarse ungrammatical style.

Men who, in their official capacities, are called to speak on subjects far less important than yours, make it the height of their ambition to *excel in the powers of oratory*. The *Lawyer* is not permitted to approach the Bar, until he has made himself master of the language in which his sentiments are to be delivered; and yet the importance of his labours, when compared with yours, dwindles into utter insignificance. *He* is pleading to fill his Client's purse with earthly treasure, which will soon be corroded with rust, or purloined by thieves; *you* are pleading, to put the indigent sinner in possession of that heavenly treasure which shall endure forever. *He* is labouring to shield the criminal from the laws of man, that have power only over the body; *you* are labouring to save the guilty, condemned sinner, from the dreadful curses of the infrangible laws of God. Behold! the precious object of your, and your Saviour's love! See! how the guilty, trembling culprit, shrinks from the exitious flames, that roll in terrific majesty from Sinai's crater; while stern, unbending Justice, with inexorable look, and fulminating voice, cries, cut the rebel down; transfixed with horror, he utters a wild despairing scream, and heaves the groan of anguish. Now is the time for you to intercede—will you not raise your imploring hands to heaven, and deprecate the throne of grace in his behalf? Will you not lift the suppliant eye, and cry, "Lord! spare him yet another, and another year?" Will you not in such a case be fervent, importunate, *eloquent?* Shall the Statesman, the Soldier, the Lawyer, the Judge, the Actor, shall these all exceed you in the correctness, force, beauty, and sublimity of language? Shall they captivate and subdue their disciples, by the flexanimous powers of eloquence? Shall the trivial subjects of War, Litigation, and Politics, be delivered in such strength and majesty of elocution, as to give them an importance they do not possess? And, will you not study to clothe your ideas in all the splendour of rhetorical diction, while declaring the decrees of the great Jehovah, and prenuncing the future destiny

of the Righteous and the Wicked? Shall the histrionic mimic, give to *fiction* the semblance of *reality*, and transform shadows into substance by the propelling influence of graceful and energetic language? And will you mouth out the edicts of holy inspiration in a coarse redundant style—the mere fragments of empiric speech? Shall *worldly* orators outstrip you in scientific knowledge, and transcend you in successful and eloquent delivery? God forbid! Let the truths you announce, be clothed in a language suited to their importance; let it be bold, deliberate, accurate, engaging and dignified; and if it does not always soar on the wings of eloquence, let it not sink below mediocrity: above all, take care that you never suffer it to crawl in disgusting vulgarity. Do you suppose a good speaker can listen with pleasure to such enunciation as the following, "Christ's *Mar*-a-cles—The good Sa-*mer*-i tan—Be-*nif*-i-cent Creator—Sove-*reign*-i-ty of God—I-ten-e-rant Preachers—Stu-pen-*du*-ous power—Mag-ni-*fi*-cience of heaven," &c. Of your vigilance and faithfulness, we do not complain. We subscribe cheerfully to your piety, and candour. Of zeal, you have sufficient; of *words*, enough—more than enough.——— BUT——.

A number of our friends, having expressed considerable anxiety occasioned by a paragraph from one of the Eastern Newspapers, and which has had an extensive circulation, by being transcribed into other papers, purporting that the *pews* in a new Methodist Meeting-House in Bucksport, Maine, have been sold for upwards of two thousand dollars more than the cost of the House, we consider it our duty, as the organs of the General Conference of the Methodist Episcopal Church, to give the real friends of the economy of our churches, the fullest assurance that no House of worship can either be built or sold as above, except it be done in direct violation of the constituted authorities of the church. It is not our province, with the information we possess relative to the above report, to pronounce it true or false; but we sincerely hope it may prove to be without foundation. The following extract from the Resolutions passed by the General Conference at the last session, held in Baltimore in May, 1816, will clearly prove the sentiments of that body relative to the manner of building Houses of worship, and supporting the Christian ministry.

"Resolution 3. Resolved, &c. that the manner of building houses of religious worship with *pews* is contrary to the rules of our economy, and inconsistent with the interests of our societies."

"Resolution 4. Resolved, &c. that it is the opinion of this Conference that the practice of *assessing, and collecting taxes*

by civil Law for the support of the ministers of the gospel, is contrary to the temporal economy of our church, and inconsistent with apostolic example; that it goes to impede the progress of experimental religion, and destroy the itinerant plan: and the Superintendents, with all the Annual Conferences, are hereby desired to take such measures as in their judgment will most effectually cure such an evil."

From the preceding resolutions it clearly appears that whatever innovations may have been practised by individuals, the General Conference, where our ecclesiastical regulations originate, is fully determined to preserve our houses of worship as free as the Gospel we preach in them, and that the *poor* shall never be deprived, among the Methodist, of hearing the word of life, because they are unable to purchase or hire a seat in a *pew*.

THE EDITORS.

Religious and Missionary Intelligence.

EXTRACT OF A LETTER FROM REV. J. CUNNYNGHAM, DATED RUSSELL COUNTY, VIRGINIA, NOV. 23, 1819.

I rejoice to inform you that our prospects are much more pleasing than they have been for years past, around this district, (Holston.) I will give you an anecdote of a deist at one of our Camp-meetings, held last August in Washington county, Va.

The encampment was probably about half a mile from his house. To accommodate his wife, and rich relatives, the latter of whom were encamped on the ground, he would come to meeting in the daytime, but would neither come himself, nor suffer his wife to come at night. On the Sabbath, at the close of the afternoon services, I desired all pious persons, and all mourners to retire in secret to pray: his wife was among the mourners; and it pleased the Lord to set her soul at liberty before she returned to the meeting ground. I believe I never saw a more happy person in my life, than she appeared to be. He came to her, and observed, "Madam, I hope you will never act in such a manner hereafter as to make people believe you are not now in earnest." "Why Mr. ———" replied she, "it is no matter; you believe there is no reality in it any how." "Well, you do," said he, "and that will do as well." He is now one of the most zealous members of our Society in the Holston District. He laid his new fiddle on the fire and burned it, and dismissed all his deistical books, and his house is now a house of prayer.

EXTRACT OF A LETTER FROM DANIEL DE VINNE, TO REV. T. MASON, CORRESPONDING SECRETARY OF THE MISSIONARY AND BIBLE SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Parish St. Martins, Louisiana, Dec. 24, 1819.

DEAR BROTHER,

MEETING with the Constitution of a Missionary Society in the city of New-York, whose sphere of action embraces "the French of Louisiana," I was induced to address you, that I might receive from the Association any advice, or helps, which they might be disposed to give. Riding in the southern part of this state, mostly among the French population, I have frequent opportunities of distributing bibles, testaments and tracts among them in their own language: the two former I can obtain in sufficient quantities from the Auxiliary Bible Society of this state; but tracts of the right size, and suitable kinds, are extremely scarce. If our Tract Society in your city were to turn some of their prints into French, and send them to this country, perhaps they could not serve the cause of Religion in a better way. There are some good tracts here; but they are either too large, or on subjects illy suited to the present state of the inhabitants. Something that would convince of sin—expose their vices—alarm the conscience, or point out the errors of popery, or insufficiency of natural religion, would, I believe, be read with eagerness and profit. And tracts, in many instances, would to me, be an easy introduction to families, where I might have an opportunity of more largely explaining our doctrine, and enforcing the necessity of a change of heart, and holiness of life.

Being so remotely separated from my brethren at the north, and hearing but little Religious intelligence, I have long wished to see the Numbers of our Magazine. If you would send them *monthly*, by mail, to Attakapas, par. de St. Martins, Louisiana, you would do me an unspeakable service.

Dear Brother, PRAY FOR US. We are, at this remote outpost, endeavouring to testify of the grace of God to men.—Few believe our report; but, bless God, there are some who mourn for the iniquity of the people.

Hoping for the same common home and inheritance in Heaven, Dear Brother, I remain your's in Christian fellowship.

DANIEL DE VINNE.

The following is the Report of a Committee appointed by the Standing Committee of the Methodist Tract Society in this City, for the distribution of Tracts.

YOUR Committee for supplying the Military Posts, Navy-yard, Government vessels, Jail, Bridewell, State-Prison, Hospital,

Orphan Assylum, and Alms-House, report that they have distributed tracts since their last report as follows: Garrison on Governor's Island, Capt. Read, 350: Government vessel, 150: do. 100: Navy-Yard, Commodore Evans, 220: Marine Hospital, Dr. Marshall, 80: Ship Washington, Lieut. Gregory, 120: Ship Cyane, ready for sea, 400 men, Capt. Trenchard, 350: Personally distributed through the city, public houses, public offices, boarding-houses, groceries, barber's shops, and in the streets and markets, 500: Debtor's jail, 170: Bridewell, 150: State-Prison, 290: Hospital, 180: Orphan Assylum, 165: Alms-House, 300—Total 3125.

The reception of your committee, at all the above places, has rendered their duty a delight. To the Officers of the garrisons, of the ships, and of the navy-yard, who have aided the exertions of your Committee, we feel extremely grateful; their manifest regard to the moral and religious discipline of their soldiers and sailors, elevates the character of our Commanders, and encourages an assurance in the enterprize, to which, on future occasions, it must inevitably lead. It is worthy of remark that we neither heard an oath, or witnessed a case of intoxication, except on board one ship. At the debtor's jail we found them at cards at noon-day; but they accepted the tracts. At Bridewell, not being permitted to present them personally, they were thankfully received by the keeper, who promised faithfully, to distribute them.

The New-York Hospital, opens an extensive field for usefulness. Though health is one of the greatest of temporal blessings, yet the want of it is not without its use; it induces us to resign our worldly hopes; and serves to detach us from a place, where we are to have so short and uncertain a residence. To the inmates of this charitable institution, your tracts were welcome.

As all printed or written communications, are subjected to the inspection of the keeper of the State prison, we left our tracts with him, with assurances that they should be read and distributed. We also presented a parcel to each of the Turnkeys, and requested Brother Covel, who was to preach in the prison the ensuing Sabbath, to give them an introduction from the pulpit there. Institutions consecrated to charity, command the admiration of mankind. The Orphan Assylum at Greenwich, under the direction of Mr. & Mrs. Mc Farlan, cherishing within its walls, one hundred and thirty fatherless and motherless children, fed, clothed, educated, and apparently happy, presents an assemblage interesting to the eye and moving to the heart of humanity: they are taught the fear of God—to repeat portions of scripture, sacred music, reading, writing, and cyphering.—This institution was long the object of the pious exertions of Mrs. Graham, and her surviving colleague, Mrs. Hoffman.

Of all institutions in America, the Alms-House deserves notice: it affords an extensive field for the distribution of tracts; it contains within its walls 2000 paupers and 300 convicts, besides a male and female school, and various manufactories. To the courtesy of the Superintendents, Mr. Furman and Mr. Hoogland, we feel extremely grateful in granting us full ingress and egress to the institution, in which your committee have spent twelve half days, during which we adopted the usual plan of visiting each apartment, of which there are about eighty; presenting its inmates with an assorted parcel of Tracts, accompanied with an address, assuring them of the necessity of religion, the awfulness of death, and a day of judgment. We also met with a few professors, and a Methodist class of eighteen, some bibles, and tracts left by the Friends. The female school attached to this institution consists of 120 little girls, under the instruction of Mrs. Fairburn; they are taught reading, writing, and arthmetic, among which are 16 testament readers, and 48 spellers. The male school under two superintendents, consisting of 200 scholars, who are taught reading, writing and arithmetic.

Your Committee cannot close this report, without recording a tribute of praise to God; not only in directing, and opening their way, in the distribution of these little messengers, but also for the preaching of the gospel at Governor's Island, and an invitation at Bedlow's Island. At all the above places, your Committee were invariably solicited to renew their visits. A few instances among many which shew the utility of tracts, and which fell under the immediate observation of one of your Committee, may be inserted here. A pious young woman, at service, became, unsolicited, a subscriber to this institution: delighting in an opportunity to do good, she immediately carried Tract No. 29 to one of her acquaintance, which produced keen conviction, and, it is hoped will end in a thorough conversion. May the example of this young woman, who was enabled, by appropriating only eight pence a month from her annual wages, to become a subscriber, inspire others to go and do likewise.

Brother De Forrest presented No. 28 to a dancer, after a night passed in revelling, in which he had spent six dollars: he was much affected on reading it, and declared he would never go to another ball. He then presented him with No. 9, and he declared he would never swear again. Some time after one of his companions invited him to attend a ball, which he declined, presenting him the two tracts to read and reflect.

Tract No. 9 was presented to an apprentice boy, which effected his reformation as it respects swearing.

Note the facility with which sin may be reproved, through the medium of tracts. A person standing on one end of the

Battery, heard horrid imprecations from the other end, proceeding from a number of sailors; he dispatched a little boy with No. 9, which was received and read by one of them to the others. Your Committee have reason, in the emphatical language and fervent spirit of Paul, to go on thanking God, and taking courage.

ROBERT MATHISON,
RICHARD SEAMAN,
NEHEMIAH GREGORY.

COPY OF A LETTER TO REV. JAMES QUINN.

Cincinnatti, Dec. 9, 1819.

DEAR BROTHER,

THROUGH divine mercy I have just reached home, after an absence of about seven weeks, during which time I have had good meetings in general; but none so good as at Charles-Town, on the Great Kenhawa. There has been about seventy added to our Church in this new circuit since Conference. This includes a part of Mason and Kenhawa counties, Virginia, and is called Big Kenhawa circuit.—Brother Francis Wilson, who travels on this circuit, states as follows:—"About the 10th of October, I commenced preaching in Charles-Town, and five joined society. Tuesday following seven: and near this, on a funeral occasion, twenty joined. On a creek, seventeen miles from this, twelve have been added, and in the Salt-Works twelve. Since the above, in Charles-Town and its vicinity fifteen have been added, and in various parts of the circuit there has been considerable increase." At the first quarterly meeting fifteen adults and infants were baptized.

Our second quarterly meeting commenced in Charles-Town, on the 20th November. On Saturday afternoon and night about two hundred and fifty attended. On Sunday morning we had a very profitable love-feast: at eleven o'clock about five hundred people attended preaching and sacrament with great solemnity, and tears of joy and sorrow were mingled with shouts of praise: five joined society. Monday night I preached in the Salt-Works, to a crouded audience of attentive hearers.—Tuesday night I returned to Charles-Town, and preached at Mr. Watson's, to a large assembly, I mean for the mountains of Virginia. It is remarkable that I baptized sixty-one adults and infants during this quarterly meeting.

A sister Hendricks, who is the mother of seventeen children, fifteen of whom are living, walked seventeen miles to this meeting, and being filled with joy in believing, she leaped and praised God with the vigour of youth. Brother Wilson informs me, that a little boy about ten years old experienced religion, and went

to lodge with an uncle of his by the name of Cavender: when bed-time came on, the boy, seeing the family about to retire, said, 'Uncle, are you not going to pray with us?' 'Why, child,' said he, 'I cannot pray; I never prayed in my life:' 'Well,' said he, 'if you will all kneel down, I will pray for you.' They did so, and while he was praying the old gentleman, sixty years of age, was awakened; and he, and almost the whole neighbourhood, have since joined society. I saw the boy myself, and he seems to possess the power of religion.

The following I received from brother William Holman. A gentleman in —— county, Kentucky, owned a black man, who experienced religion, joined our society, and became a speaker among the coloured people. His master whipped him, to make him desist from serving the Lord, and engaged the patrollers to whip him whenever they caught him out holding meetings. All this was unsuccessful. His master then procured a cowskin, and tied him up, and told him he would kill him, except he would promise to desist from praying. He began, and when tired, said, "will you pray any more?" "Yes," replied the black man. After becoming desperate in anger, and finding his cruelty unsuccessful, he cut the rope, and ordered the negro to quit the farm, and never return. He did so: but in a few hours after his master was struck with a pain over his eye, and in dreadful delirium he was quickly driven away in his wickedness. I saw the man working on the streets in Paris: the heirs receive his wages, and he is faithful to God; but has not since returned to the farm.

Should you think any part of the above worthy a place in our Magazine, you may forward it for that purpose; and if any good is done thereby, the praise shall redound to God alone.

Yours in love,

ALEXANDER CUMMINS.

Obituary.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

You will confer a favour on me, and many of your readers, by inserting the following notice in the next number of your Magazine.

Respectfully yours, FRANCIS HALL.

New-York, January 21, 1820.

DIED,

At Montreal, on the 4th inst. the Rev. *Aurora Seager*, aged 24, Methodist Missionary. Mr. Seager was a young man of uncommon piety, useful as a Preacher of the gospel, and one whose labours have been greatly blessed.—He has been called from us in the midst of these labours; the church of Christ will long mourn the loss of a valuable member.—He rests from his labours; his works will follow him.

THE

METHODIST MAGAZINE.

FOR MARCH, 1820.

Divinity.

A SERMON ON COL. III. 1, 2, 3, 4.

(Continued from page 45.)

HAVING briefly noticed the duty enjoined in our text, and offered some directions for the performance of it, we will

Secondly, consider the arguments by which it is enforced. In arranging these arguments we may find it necessary to invert the order in which they occur in the text, that the essential connection may more clearly appear.

1. '*Ye are dead.*' Whether we consider the Apostle here speaking of that death to sin which takes place when the soul is converted to God, or the death of the body, the sentence of which is gone forth upon all flesh, the argument is strong and conclusive. We shall be perfectly safe if we embrace both. In the first sense our crucifixion to the world is urged as a reason why our affection should not be set upon it. Conversion to God produces as great a change in our moral state, as temporal death does in our animal nature. Previous to this change we are alive in our desires and pursuits of earthly riches, honours, and pleasures, and in our hopes and expectations of happiness in the possession of them; but in conversion these desires, pursuits, hopes and expectations, find one common grave; hence, every Christian should have this motto written on his heart, "*I am crucified to the world.*" Let him forever urge this in opposition to every claim which the world may present on his affection. Let him write it on the door of the Theatre, and every place of worldly amusement and gratification. Let him inscribe it on the altars of the temples of fame, and on the ensigns of honour and royalty. Let him engrave it on the engines of commerce, and the coffers of wealth. If we consider it in the latter

sense, the force of the argument is increased. The sentence of death is gone forth, and the time is so short before it will be executed, that we should act as in present view of it. I am passing through the world with the swiftness of an arrow, and death is in quick advance to meet me. Distracting cares, fond desires, ardent affection, pleasing hopes, actual possessions, will neither retard my progress, nor cause the king of terrors to halt in his rapid march. In this rapid career I have just time to read this inscription, which I perceive engraved in capitals on the objects I pass, "Set not your affection on things on the earth."

2. "*Ye are risen with Christ.*" This is the second argument. Conversion to God is variously expressed in the holy scriptures. It is called a new creation, being begotten again, born of God, &c. But in this, and several other passages, it is considered in the light of a resurrection from the dead; and the resurrection of Christ is noticed, not merely as a figure or representation of it; but as the efficient cause. In this much of the force of the Apostle's argument consists. As if he had said. Christ being quickened, and raised up from the dead by the power of the Father, has opened the gates of life, and quickens whom he will. By virtue of this power ye have been raised up, and made to set together in heavenly places in him. In this spiritual resurrection you have put off the old man with his deeds, and put on the new man, which after God is created in righteousness and true holiness.

So great is this change that every power of the soul is affected by it. The understanding is enlightened, the conscience purified, and the heart replenished with heavenly tempers and affections. In short, it is a resurrection from a death in trespasses and sins, to the life of God and of Christ. This is represented by baptism, as the Apostle shows in the preceding chapter. The sum of the whole is this, every Christian is united to Christ as the federal head and representative of the whole body of believers, and through the faith of the operation of God, who raised him from the dead, partakes of a new and spiritual nature. Hence our obligation to set our affection on things above, and pursue them with a uniform zeal. Being quickened together with Christ, we become fellow-citizens with the saints, and of the household of God; we live in a spiritual world, converse with spiritual objects, and derive our happiness from spiritual sources. And shall that heart which has felt the resurrection power of the adorable Redeemer, and been made the temple of the Holy Spirit, become the seat of creature love? Shall those affections which have been caught up to God, and transported with the glories of his throne, and the joys which are at his right hand forevermore, be suffered to relax the ardour of their attachment, and again to fasten on this poor per-

inhable earth? Shall Christians, who in rising with their victorious Lord, received the pledge and foretaste of an eternal and incorruptible inheritance, permit the little interests of time and sense to come in competition with the immunities of the children of the resurrection? Our solemn profession, our sacred obligations, forbid it.

3. "*Christ sitteth on the right hand of God.*" If we would perceive the use which the Apostle designed to make of Christ's exaltation, we must consider it in a light very different from that of an abstract truth. The relation in which Christ stands to believers is kept in view from first to last—from the cross to his second appearance in Glory, and motives to heavenly mindedness are derived from every office which he sustains in the great plan of reconciliation. Seated at the right hand of the Father, he remains the head of his church below, and by a continued energy, gives life to the whole body, and draws every member to himself. Hence those remarkable expressions, in reference to the militant state of the church, "For our conversation is in heaven, from whence we look for the coming of the Lord Jesus Christ"—and "Our fellowship is with the Father, and with his Son."

Our Lord assured his disciples that it was needful that he should go away—that otherwise the great objects of his mediation would not be accomplished. That he went to *prepare a place for them;* and that, as the effect of his ascension and advocacy, the Holy Spirit should be given to carry into final effect the counsels of eternal wisdom, manifested in the economy of redemption. Hence, when the Apostle urges the exaltation of the Saviour on the right hand of the Father, he embraces all which appertains to the offices of Christ, as our *mediator*, in that exalted state. As if he had said, Jesus the captain of your salvation, and spiritual head of all believers, has ascended into heaven, that he may draw the affection of all his people thither. His errand is to prepare a place, a permanent and eternal habitation for all who follow him in the regeneration. His business is to make intercession for the saints, and as an advocate to appear in the presence of God for us: Therefore set your affection on things above; rise to heaven with your ascended Lord. Let the contemplation of a mansion in that house which is not made with hands—of your purchased possession in the heavenly Canaan, continually inspire you with holy ardour. Esteem, love and pursue the joys of heaven in infinite preference to all the earth can afford.

4. "*Your life is hid with Christ in God.*" Christ is said to be the life of every believer. This is true in every sense. Our natural life is derived from him. Our *very being* is bestowed in consequence of his mediation. Our spiritual life is purchased

by his death, and effected by his influence. St. Paul was so deeply convinced of this truth, that, speaking of his spiritual state, he appears to think it more properly expressed by "*Christ liveth in me*," than by "*I live*." The reason is obvious; for whatever appertains to spiritual life, is by faith in Christ. And even that faith which takes hold of Christ, which receives him, and which is the medium or channel of life to the soul, is derived from Christ as its author.

But in the passage under consideration, the Apostle has special reference to the *eternal life* of the saints which is *treasured up* in Christ Jesus. This is a *hidden life*. The children of this world have no conception of it. It is far out of their sight. It is not perceptible to sense. Faith alone can perceive it; and the clearest perception which the believer can have of it, in the present life, is very imperfect. 'We see through a glass darkly.' But there is here a beautiful allusion to the practice of *laying up*, concealing or hiding treasures for security, or safe keeping. We may consider the Apostle as reasoning thus, Earthly treasures are fading in their nature, and short in their duration;—they are liable to be corrupted by rust, or purloined by thieves. Deposits the most secure, have not proved sufficient to save them from the grasp of avarice, the violence of elements, and the wasting hand of time; but the life, the eternal inheritance of the Christian, is secure in a heavenly place. His treasure is laid up in that city which knows no corrosive principle, suffers no violent assault, and is far removed from the rage of elements and the wreck of time. It is as permanent as the foundations of that city;—as lasting as the eternal covenant, and as secure to every believer as the immutable counsels and promises of God;—therefore set your affection upon it with that strength, ardour and constancy, which its nature and its duration demand.

5. "*When Christ who is our life shall appear, then shall ye also appear with him in glory.*" With this argument our Apostle completes the grand climax in the text. Hitherto he has been urging the Colossians, and with them all professing Christians, to set their affection on things above, from the consideration of what Christ had done for them; of the relations in which they stood to him; of the obligations under which they were laid, and of the excellency and safety of the heavenly inheritance. But he now ushers in the grand period when the believer shall come into the *actual possession* of an eternal weight of glory, and be a joint heir with his exalted and glorified Lord—when he shall appear with him in his glory, and in the glory of his Father.

The second appearing of Christ is justly incorporated with those great and precious truths on which the Christian grounds

his hope, and from which he derives his support and comfort. His faith rests on "*the promise of His coming*," with unshaken stedfastness, and with joyful exultation; and from an event so certain, so glorious, and so deeply interesting, he derives the most effectual motives to constancy in virtue, self-denial, and devotion. This grand period, of which the sacred writings so frequently speak, is to be regarded in two points of light, as an argument to enforce the duty in the text. First, it must be considered with reference to its influence on the material world—the whole universe of visible things. At the appearance of the 'Son of man' in the clouds of heaven, all these things will be wrapped in flames, and 'melt with fervent heat.' All the vast magazines of fire, concealed in the bowels of the earth, or treasured up in surrounding regions of air, will then be summoned into action to accomplish the dissolution of our poor perishing world. This truth admonishes us of the vanity of earthly things, and teaches us not to set our affection on them. It constantly warns us that this is not our rest—that here we have no *continuing* city.

But, in the second place, the coming of Christ must be considered as the consummation of the glory and felicity of the saints. The followers of Jesus Christ are, indeed, partakers of their Saviour's grace, and of the joys of the Holy Spirit, while in the body; and when dismissed from it they enter the heavenly place, and rest in God, till the morning of the resurrection. Nor are we to suppose that they are conscious of any deficiency of happiness, during this interval. But it is the re-union of the body and spirit at the last day, that shall perfect the glory of the children of the resurrection. It is not our province, indeed, in this imperfect state of being, to comprehend '*what we shall be;*' this does not yet appear even to the clearest perception of faith, or the most lively and extensive exercise of spiritual vision. The future state of the *sons of God*, is a subject we are not permitted to explore, farther than the light of revelation guides our steps. But of this state sufficient is made known to excite our hope, animate our zeal, and engage our affection. For the *perfect manifestation* we must wait till "mortality is swallowed up of *life;* and we *see* as we are *seen*, and *know* as we are *known*."

We are not to suppose the Apostle here speaking *particularly* of those holy saints, perhaps Patriarchs, Prophets, Apostles and Martyrs, who shall attend the embassy of the *Son of God*, when he comes to judge the world, and to be glorified in all them that obey him. The declaration is general—it is universal. It embraces every member of that body of which Christ is the head—every believer in every age and in every place. They shall all, of every nation, kindred, tongue and people, appear with their exalted Lord in glory. This glory may be considered as embrac-

ing the state of the body after the resurrection. It is not our intention to attempt any metaphysical refinements with reference to the resurrection of the animal body. This doctrine is founded on the mediation of Jesus Christ, and must be received on such testimony as is furnished in that revelation which it has pleased God to make. The laws of nature, in the most extended sense, can afford no sufficient data on which to ground our faith in the resurrection of the human body; and all attempts to explain this mysterious resuscitation of our sleeping and scattered dust, by allusion to the laws of vegetation, are much better suited to the speculations of an intemperate curiosity, than to the principles of an evangelical faith. If the Apostle, in treating this doctrine, has referred to the laws of vegetation, it is not so much to explain it, as to show the vanity of objecting to the truth of it, on the ground of its being mysterious.*

In the present state, the body is subject to disease, to pain, and to death; and that state to which it is reduced in the grave,

* With proper deference to the opinions of those who have attempted to explain the resurrection of the human body, by the principles of analogy between that grand event and the vegetation of seeds cast into the earth, it may not be improper to observe that the Apostle's words do not appear to warrant such an explanation. It appears that the Grecian Philosophers, to whom the Apostle frequently alludes, held the doctrine of the resurrection in utter contempt; and are here represented as objecting, by enquiring, "How can the dead be raised up?" (πως εγειρονται οι νεκροι) and with what kind (or sort) of body do they come? (ποιῳ δε σωματι ερχονται) Here are properly two questions; one respecting the *possibility* of the body being raised, and the other concerning the *kind* of body that should come forth, admitting the resurrection to be possible. The first is grounded on the state of the body in the grave. It turns to corruption, its parts are separated and scattered: reptiles may devour it, or fire consume it; or it may pass into other animated bodies. How is it possible, then, that it should be raised up? In answer to this, the Apostle introduces the familiar, yet mysterious subject of vegetation, not with a design to *explain* the resurrection, but rather to show that it was possible, it requiring the same power (though probably exercised in a different way) to produce perfect grain from a seed that rotted in the earth, which would be necessary to quicken the body which is laid down and separated in the grave. A grand argument, if not to convince, yet to silence the *natural philosopher!* That this was the true design of the Apostle appears from several considerations. Had he designed, by the similarity of the production of grain from the seed cast into the earth, and the raising of the body from the dead, to illustrate and explain the latter, the inexplicable nature of the former would have presented an insurmountable difficulty; for any attempt to *explain* a given proposition by reference to another which is confessedly *inexplicable*, cannot consist with any correct principles of reasoning; much less with the logical arguments of St. Paul. Again: taking the doctrine of the resurrection from the pens of the inspired writers, and especially from the Apostle himself; and forming our view of vegetation from the best and most accurate observers of nature, we shall find so many and great dissimilarities, as to convince us that the latter cannot be *explanatory* of the former.

It need only be added, that the resurrection of our bodies is in virtue of the death and resurrection of Jesus Christ, and not in the order of any established law of nature; and that this mysterious re-animation of our sleeping dust, will be effected by the immediate operation of infinite power, at the last day; and if the elements are to be employed as agents in accomplishing the grand event, they must perform their commission by laws perfectly inscrutable.

is very properly called "*corruption*," and "*dishonour*." Here our nature lies in disgrace and ruin; and it must be confessed that the contemplation of the tomb would be melancholy in the extreme, did not the hope of the gospel shed a divine lustre into that gloomy abode. While we behold ourselves surrounded with the mighty trophies of death, and read on the marble monument the infallible destiny of all flesh, with what emotions do we hear pronounced, "*I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.*"

But it is not simply the resurrection of the body to which the Christian looks forward.—He connects with this blessed truth whatever can perfect his nature, and consummate his felicity. Nor shall his expectation be disappointed. Nay, the glory of the resurrection state shall far transcend the clearest perceptions he can have of it, while his apprehensions are obscured by the veil of flesh. It is impossible for a believer in the truth of divine revelation to read without a lively interest the description which the Apostle has drawn of this grand event 'It is raised in *incorruption*.' So widely different from the state in which it falls into the grave, that it shall be no more subject to decay, dissolution or death. '*It is raised in glory*;' but in what this glory shall consist, who can declare? Who but He whose *word* shall call it forth, and whose *likeness* shall be stamped upon it? Then shall it *shine forth* in the *perfection of beauty*. 'It is raised in *power*:' full of immortal vigor and activity. No labour will produce weakness, no disease decay. Its strength shall never be enervated by age, nor its functions relaxed by the revolutions of time. It shall flourish in the energies of immortal youth, and with undiminished vivacity explore the wonders of the *new* heaven and the *new* earth. 'It is raised a *spiritual body*;' not in opposition to a *material* body; but to a *corruptible* one; being composed of imperishable materials, and supported from sources suited to the principles of its nature. In *such* glory shall the children of the resurrection appear with Christ.

We pause, and inquire; does not the prospect of such a state eclipse the brightest glories of our perishing world, and cast into shades every object which is subject to wasting and corruption? Where shall the Christian rest his hope? where shall he set his affection? on earth?

But the glory of the saints extends farther: it includes the *honour*, and the *happiness* of which they shall partake, as *joint heirs with Christ*. They shall share in the honour of victory. Like their divine master, they have been engaged in warfare—they have wrestled against principalities and powers—they have endured the cross and despised the shame—they have stood with their loins girded and their lamps burning, waiting

for the return of their Lord. Lo! he comes! behold in his Godlike train ten thousand of his holy angels! See! near his flaming feet, clad in robes of purest white, Patriarchs, Prophets, Apostles, Martyrs! Ten thousand times ten thousand redeemed from the earth, shout, in songs of triumph, their great deliverer. Now the shame and reproach of the cross are changed into glory. Now the humble disciples of the once despised Nazarene, who preferred a life of self-denial to all the wealth and honour of the world—to all the pleasures and profits of earth, shall shine forth in the kingdom of their Father, as the sun in the firmament, forever and ever. How great the change! how complete the triumph! Behold! from the east, from the west, from the north, from the south, the sons of glory rising to meet their descending Lord! Hark! from millions of tongues the triumphant song begins—'Blessing, and honour, and glory, and power, be unto him that setteth upon the throne, and unto the Lamb.'

This glory of the members of the church triumphant, the citizens of the New-Jerusalem, will not only be perfect in its nature, but endless in its duration. It is "*an eternal weight of glory.*" Blessed indeed are they who have part in it; they shall hunger and thirst no more; 'for the Lamb who is in the midst of the throne shall feed them, and lead them to living fountains of water.' Their days of darkness and trouble are past forever; 'for the Lord God, and the Lamb, are the light of that celestial city where they dwell.

These, my brethren, these are the arguments of the Apostle to persuade you to set your affection on things above, not on things on the earth.

(To be concluded in the next.)

THE LOVE OF GOD TO A LOST WORLD, DEMONSTRATED BY THE INCARNATION AND DEATH OF CHRIST.

Extract from Dr. A. Clarke's Sermon on John iii. 16.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

THESE words form a part of that most interesting and important conversation which our Lord held with a Jewish ruler, called Nicodemus; who came to him by night, in order to get information on a subject of the utmost consequence to the peace and salvation of his soul. The subject was one generally acknowledged in the Jewish creed; but by most, it was generally perverted or misunderstood. It was, in its spirit, no less than this:—Of what nature is that change which must pass upon the heart of man, in order to fit him for the kingdom of heaven; and by what means can that change be effected? That this was

the object of this ruler's enquiry, is evident from our Lord's answer; for, when he had addressed him with *Rabbi, we know that thou art a teacher come from God,* (which he founded on the evidence of his miraculous works,) *for no man can do these miracles which thou doest, except God be with him; Jesus answered and said, Verily, verily, I say unto thee, except a man be born again,* or *from above, he cannot see the kingdom of God.*

Nicodemus, astonished that this most important business should be put on such an issue, and not clearly understanding the *figure* used by our Lord, cries out, *How can a man be born when he is old? can he enter the second time into his mother's womb and be born?*

Our Lord, now finding that his *attention* was deeply fixed, and all the feelings of his self-interest strongly excited, enters into an explanation of the figure he had used; and, referring to the Jewish mode of admitting proselytes by baptism, shews, that as the change is of a *spiritual nature*, it must be accompanied by a *spiritual agent:* and to accomplish such a *change*, the washing the body with water should be used only as a *means*, and considered as a *type;* and to illustrate his own meaning adds, *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* Urging at the same time, the utter insufficiency of *means*, if separated from the *end*; for, *that which is born of the flesh is flesh; and that which is born of the Spirit is spirit;* as if he had said, Earthly or human agency can produce no other than earthly or human results: they can neither effect, nor be *substitutes*, for moral and spiritual changes: as they *begin* with the *flesh*, so they must *terminate* there; and nothing less than a *celestial energy* can produce such a spiritual and moral change in the soul, as shall be sufficient to qualify it for the enjoyment of the kingdom of God.

Finding the astonishment of Nicodemus to increase, as he was totally ignorant both of the spiritual *Agent* who was to accomplish the change, and the *manner* in which it must be performed; he farther illustrates his meaning, and the nature of the work, by a most appropriate simile drawn from the *wind*, and the effects which it produces; *Marvel not that I said unto thee, Ye must be born again: the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.* As if He had said, Though the *manner* in which this *new birth* is effected by the Divine Spirit, be *incomprehensible* to thee, thou must not, on this ground, suppose it to be *impossible:* the wind bloweth in a variety of directions;—thou hearest its sound, perceivest its operation, by the motion of the trees, &c. and feelest it on thy own body; but thou canst not discern the *air* itself; thou only knowest that it exists by the effects which it

produces; so is every one that is born of the Spirit; the effects are as discernible and as sensible as those of the *wind;* but itself thou canst not see.

As the Jewish teacher was still slow of heart to understand, supposing, with the rest of his countrymen, that salvation was to be procured by an exact observance of rites, commands, and ordinances, spiritual agents and spiritual changes being entirely out of the question; our Lord deservedly chides him, who, while he professed to be *a guide of the blind, a light of them that are in darkness, and an instructer of babes*, should be ignorant of a doctrine so essentially necessary to his own salvation and that of others; and then takes occasion to enter at large into the subject, and to shew that his salvation, and that of a whole lost world, must be effected, not by circumcision, washings, or sacrificial rites, but by the *pure mercy of God;* and that the Person whom he considered in no other light than that of *a teacher come from God*, was the *Son of Man*, the promised Messiah, God's *only begotten Son;* whom, in His infinite *love* to perishing man, He had now sent into the world to become an expiatory victim for the sin of the world; that they who believe in Him should receive remission of sins, and that spiritual change which would not only prevent them from *perishing*, but entitle them to *eternal life.*

Having thus introduced the passage before us, we may collect from it the following particulars:—

1. The WORLD, the *whole human race*, was in a ruinous condemned state, in danger of *perishing everlastingly;* and without power to rescue itself from the impending destruction.

2. God, through the impulse of his own *infinite love* and *innate goodness*, provided for its rescue and salvation by *giving his only begotten Son* to die for it.

3. From this it appears, that the sacrifice of Jesus was the only means by which the redemption of man could be effected; and, that it is absolutely sufficient to accomplish this gracious design: for it would have been inconsistent with the wisdom of God to have appointed a sacrifice *greater* in *itself*, or *less* in its *merit*, than the positive necessities of the case required.

4. That sin must be an inconceivable evil, and possess an indescribable malignity, when it required no less a sacrifice to make atonement for it, than that offered by *God, manifested in the flesh.*

5. We learn, that no man is *saved* through this sacrifice but he who *believes:* i. e. who credits what God has spoken concerning *Christ*, His *sacrifice*, the *end* for which it was offered, and the *way* in which it is to be applied, in order to its becoming effectual.

6. That those who *believe* receive a double benefit: *viz.* 1. They are exempted from *eternal perdition*:—*That they should not perish.* 2. They are brought to *eternal glory*:—*That they should have everlasting life.* And this double benefit proves, 1. That man is *guilty*, and therefore exposed to *punishment.* 2. That he is *impure*, and therefore *unfit* for glory.

1. The words of the text plainly imply, that what our Lord terms the *world*, here, was in danger of everlasting perdition. But, to understand His meaning fully, it will be necessary to examine the import of the word.

THE term WORLD, ὁ κοσμος, has several acceptations in Scripture, which are, however, reducible to one grand ideal meaning:—1. It signifies the *whole mundane fabric*, or *system of our universe;* the visible heavens and earth; the whole solar or planetary system. And, as the original term signifies to *adorn*, *ornament* or *beautifully arrange* any thing, it was with great propriety applied to the heavens and all their host, and the earth and its fulness, to express, in some measure, the *beautiful order*, *harmony*, *splendour*, and *perfection* of the whole, as a work highly worthy of that infinite *wisdom* which had planned it; of the *power* by which the plan was executed; and of the *goodness* which proposed, by this creation, the most beneficent ends.

It is worthy of remark, that the splendid ornamenting and *plaiting* of the hair; and the *decoration* of their persons with *gold* and *splendid apparel*, to which the women of higher rank, both among the Greeks and Romans, were extravagantly attached, is termed by St. Peter, 1 Epist. ch. iii. ver. 3. κοσμος, the same word in the text, which literally means *world;* but, very properly in this place, rendered by our translators, *adorning; Whose adorning*, κοσμος, *let it not be that outward* adorning *of plaiting the hair, and of wearing of gold, or of putting on of apparel.* The ancient statues, where the Roman and Grecian *head-dress* is represented with the almost endless variety and involutions of plaiting, &c. fully justify the application of the term in the place just quoted; and may at once lead the mind to the original application of the word, when used to express that infinitely complex, and harmoniously arranged system of the universe, which when completed, and surveyed by the eye of infinite wisdom, was found such as to merit the approbation of the all perfect Creator. *And God saw every thing that he had made, and behold* it was *very good.* Gen. i. 31.

It is scarcely necessary to observe, that the greatest men, since the foundation of the earth, have acknowledged themselves instructed, delighted, astonished, and lost, in contemplating the skill and œconomy of the great Creator, in the order, variety, harmony, and perfection of the visible creation.

2. Sometimes the word is restrained in its meaning, and is used to express merely the *habitable globe*, or that part which was immersed in the waters of the deluge, 2 Pet. iii. 6. as this is that part of the universe in which human beings are more particularly interested.

3. As in this creation God has provided an *abundant supply* for the wants of all creatures, which he deals out, in the course of His providence, in the most beautiful and impressive order; not only by the vicissitude of the annual seasons, but also by that endless variety of properties in the vegetable world, by which all its productions are adapted to the necessities and state of animal nature; and come to their perfection at different times, so as to afford the means of nourishment in continual and regular succession; therefore, the term is used not only to express a *sufficiency of earthly goods*, or *worldly possessions*, Matt. xvi. 26. but also *abundance*, or *vast profusion*; and this is the meaning of the word in that remarkable passage of James, chap. iii. 6. *the tongue is*, ὁ κοσμος της αδικιας, a *vast system*, a *profusion*, or *abundance of iniquity*: and, from the same ideal meaning, it carries with it sometimes the notion of a *promiscuous crowd*, or *multitude*; as in John xii. 19. *The Pharisees said, Perceive ye how ye prevail nothing: behold the* WORLD, ὁ κοσμος, (*a vast crowd*) *is gone after him.* This particular meaning of the *original* is preserved in the French phrase *tout le monde*, "all the world;" for *all*, or the *majority of the people* in that place.

4. As God seemed, for nearly *two thousand* years, to have concentrated His regards among the Jewish people, and to have taken into His especial care the land of Canaan, as if He had no other *people*, and no other *country*, to care for; hence the term became applied to that land which God promised to Abraham, Rom. iv. 13. *For the promise that he should be the heir*, του κοσμου, *of the* WORLD, i. e. the promise that he and his posterity should inherit the *land of Canaan*; which was given them by God's free *bounty*, and not as any reward for legal observances, or moral obedience.

5. By an easy transition it became applied to those who *inhabited* that land; namely, the *Jews:* who seemed for so long a time to be God's only people, His *whole world.* In this sense it is frequently used by St. John in this Gospel, see chap. xiv. 30. where Satan seems to be intended as the *prince or ruler* of *this* WORLD; i. e. of the Jews; their wickedness being at that time so great and desperate. See also chap. i. 10. vii. 7. xii. 17. xv. 18, 19. xvi. 33. where the Jews or inhabitants of the Promised Land, then called Judea, seem to be particularly intended.

6. When we consider the *beautiful order* of the tabernacle and temple service, and the whole of the Jewish ritual, as ap-

pointed by God; which, although it was not the *substance*, was a well defined and very expressive *shadow of good things to come*; which the Jews, abusing from its proper signification, vainly trusted in for salvation, we need not wonder that the term κοσμος, WORLD, was applied to it in its *original* meaning; as in Gal. iv. 3. Στοιχεια του κοσμου, *the elements of the* WORLD; the types, shadows, and ceremonies, of the Jewish religion; which κοσμος, WORLD, the apostle says, chap. vi. 14. *was crucified to him*, and *he to it*, as he no longer expected salvation by the *deeds of the law*, or the observance of its *rites* and *ceremonies*, but by faith in Christ, who was the *end of the law for justification to all that believed*, Rom. x. 4. The same term is used in the same sense, Col. ii. 8. 20.

7. It means the *Gentiles*, or *nations of the earth*, as distinguished from the *Jews*, they being the *great multitude*, or mass of men called by our Lord, Luke xii. 30. τα εθνη του κοσμου, *the nations of the* WORLD. And in this sense St. Paul uses the word, Rom. xi. 11, 12. *Have they* (the Jews) *stumbled that they should fall? God forbid: but* rather *through their fall salvation* is come *unto the Gentiles. Now if the fall of them be the riches of the* WORLD, πλουτος κοσμου, *and the diminishing of them the riches of the Gentiles; how much more their fulness?* In which quotation *the riches of the world*, in the first clause of verse 12, is explained by *the riches of the Gentiles*, in the latter clause of the same verse. And the καταλλαγη κοσμου, *the reconciling of the* WORLD, ver. 15. manifestly implies the opening the door of salvation to the Gentiles, that they might be *reconciled to God*, and made heirs with the believing Jews, according to the hope of an endless life. It seems to be used in the same sense, 1 Cor. i. 20, 21. *Where is the disputer of this* WORLD? *Hath not God made foolish the wisdom of this* WORLD? *For, after that, in the wisdom of God, the* WORLD, *by wisdom, knew not God, it pleased God, by the foolishness of preaching, to save them that believe:* i. e. The Gentiles, with all their boasted wisdom and philosophy, could not attain to any correct notions even of the great First Cause of all things; as their writings, yet on record, abundantly confirm.

8. In 1 Cor. xi. 32. it seems to signify all the *disobedient* and *unbelieving*, both of Jews and Gentiles, who finally reject the counsel of God against themselves; *We are chastened—that we should not be condemned with the* WORLD; though, here, perhaps, the approaching desolation of the Jews may be principally intended.

9. Lastly, as the word is applied, in its primitive and original meaning, to the *whole system of Nature*, and particularly to the *earth and its fulness*; by a very easy metonymy, the *container* being put for the *contained*, it means *all the inhabitants of*

the earth; all nations, classes, and *kindreds* of *mankind;* the *whole human race:* this is its meaning in the TEXT, and in the verse immediately following. *God so loved,* τον κοσμον, *the* WORLD, the whole human race, *that he gave his only begotten Son, &c. For God sent not his Son into the* WORLD *to condemn the* WORLD; *but that the* WORLD, *through him might be saved.* And again, chap. vi. 33. *The bread of God is he who cometh down from heaven, and giveth life unto the* WORLD; *i. e.* As God has made a *plentiful provision* by the *manna* from heaven, for all the *Israelites* in the wilderness; and by the *productions of the earth,* for the nourishment and support of *all human beings:* so, by the incarnation and death of his Son Jesus Christ, He has made a full, perfect, and sufficient atonement, sacrifice, and oblation, for the *sins of the whole world,* and for the salvation of *all men:* see also chap. xiv. 31. and xvii. 24. The same apostle uses the term in the same sense, 1 Epist. ii. 2. *He is the propitiation,* ιλασμος, *the atoning sacrifice for our sins,* apostles, and believing Jews; *and not for ours only, but also* περι ὁλου του κοσμου, *for the whole of the world,* Gentiles as well as Jews; *all the descendants of Adam.* Where, let it be observed, that the Apostle does not say that He died for any *select part* of the inhabitants of the earth, or for *some out of every nation, tribe and kindred,* but *for all* MANKIND: and the attempt to limit the meaning of the expression here, or that in the TEXT, is a violent outrage against the plain grammatical meaning of God's word, and the infinite benevolence of His nature. In short, the assertion in the Text is the same, in spirit and design, with this most solemn declaration—*Say unto them,* As *I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live,* Ezek. xxxiii. 11. And with the following, *This is good and acceptable in the sight of God our Saviour, who will have* ALL MEN TO BE SAVED, *and come unto the knowledge of the truth,* 1 Tim. ii. 3, 4. And *He is the* SAVIOUR *of* ALL MEN, *specially of those who believe,* 1 Tim. iv. 10. for *he gave his* LIFE *a* RANSOM *for* ALL, ib. ii. 6, and therefore He is the one or only *Mediator* between GOD and *man,* ver. 5.; the two grand parties in this business, the *Offended* and the *offenders,* the *Judge* and the *criminals.*

These are the plain and forcible declarations of Scripture; and we shall, on a further examination of this subject, have the most satisfactory evidence that the *streams* are precisely of the same nature with the *Fountain* which produced them; or, in other terms, that the *nature* of *God* proclaims the same sentiment which is expressed by the *letter* of His *word.*

It will, no doubt, be observed that, in all the acceptations of the term *world,* which I have collected and examined in the preceding quotations, I have not produced that for which so

many good people have contended, *viz.* the *elect world*; meaning, according to those who use this term, "a certain number of persons chosen in Christ to eternal life, out of all the nations of the earth; all others being *passed by, reprobated, or left to perish in their sins*, without atonement or Saviour." I must confess I have not produced this meaning, because I did not find it; and, after all my most careful researches, it appears to me that neither the *term* nor the *thing* is found in the oracles of God; and it has ever been a matter of astonishment to me that any soul of *man*, partaking at all of the *Divine nature*, or knowing any thing of the *ineffable love* and *goodness* of God, should have ever indulged the sentiment; or have laboured to prove that the God whose name is Mercy, and whose nature is Love, and *who hateth nothing that he hath made*, should, notwithstanding, have a sovereign, irrespective, eternal *love* to a *few* of the fallen human race; together with a sovereign, irrevocable, and eternal *hatred*, to the great mass of mankind: according to which, the salvation of the former, and the perdition of the latter, have been, from all eternity, absolutely and irrevocably fixed, pre-ordained, and decreed.

I have met with these sentiments. I have seen and heard them maintained with great acrimony. I have seen them sometimes opposed in the same spirit. I looked on it, received instruction, was grieved, and passed on with

> ——————*Tantæne animis cœlestibus iræ?*
> In heavenly minds can such affections dwell!

That the whole human race *needed* this interposition of God's infinite love is evident; for the Scriptures have unequivocally declared that all have sinned; all have corrupted their way; they are all gone astray, and altogether become abominable; they are fallen from the image of God, righteousness, and true holiness; and are inwardly corrupt, and outwardly defiled.—This doctrine stands in no need of *proof*:—man is not what God made him; were the Scriptures silent on the subject, all reason and common sense would at once declare that it is impossible that the infinitely perfect God could make a morally imperfect, much less a corrupt and sinful being. Yet God is the maker of man; and He tells us that He made Him in His own image, and in His own likeness; it follows then, that man has fallen from that state of holiness and perfection in which he was created. And that this fall took place in the *head* and *root* of human nature, before any of the generations of men were propagated on the earth, is evident, not only from the declaration of God Himself in His word: but also from this strong and commanding fact, that there never was yet discovered a nation or tribe of holy or righteous men in any part of the world; nor

is there a record that any such nation or people was ever known! This is a truly surprising circumstance; and a most absolute proof that not only all mankind are *now* fallen and sinful, but have *ever* been in the same state; and that this fall must have taken place, previously to the propagation of mankind: for had it not taken place in our *first parents* before they began to propagate and people the earth; the heads of families and their successors, who might have been born previously to such fall, could not have partaken of their contagion; and consequently must have been the progenitors of nations doing righteousness, loving God with all their heart, soul, mind, and strength; and their neighbour as themselves. But no such nation exists; no such nation ever did exist. Thus we find that universal experience and knowledge agree with and confirm the account given in the Book of Genesis, of the Fall of man. The *root* being corrupted, the *fruit* also must be corrupt: the *fountain* being poisoned, the *streams* must be impure. All men coming into the world in the way of natural generation, must be precisely the same with him from whom they derive their being:—the body, soul, and spirit, of all the descendants of Adam must partake of his moral imperfections; for it is an inflexible and invariable law in nature, that *like shall produce its like*. We, therefore, seeing this total corruption of human nature, no longer hope to gather grapes off thorns, or figs off thistles.

Experience not only confirms the great but tremendous truth, that all mankind are fallen from the image of God; but it shews us that man has *naturally a propensity to do evil, and none to do good;* yea, to do evil, when it is most demonstrably to his own hurt:—that the great principles of *self-love* and *self-interest*, weigh nothing against the sinful propensities of his mind; that he is continually and confessedly running to his own ruin; and has, of himself, no power or influence by which he can correct, restrain or destroy, the viciousness of his own nature. In short, that he *lieth in the wicked one*, with an unavailing *wish*, yet without any efficient power, to rise:—Understanding, judgment, and reason, those so much boasted, strong, and commanding powers of the soul, which should regulate all the inferior faculties, are themselves so fallen, enfeebled, darkened, and corrupted, as to spiritual good, that they *see* not how to *command*, and *feel* not how to *perform*: there is, therefore, no hope that the man can raise himself from his fall, and replace himself in a state of moral rectitude; for the very principles by which he should rise, are themselves equally fallen with all the rest. *Wishing* and *willing* are all that he can exercise; but these, through want of *moral energy*, are totally inefficient; God has inspired him with the desire to be saved; and this alone places him in a salvable state. There is, therefore, in the human soul no *self*

reviviscent power; no innate principle which may develope itself, expand, and arise: all is infirm; all is wretched, diseased, and helpless. This view of the wretched state of mankind led one of the primitive fathers to consider the whole human race as one great diseased man, lying helpless, stretched out over the whole inhabited globe, from east to west, from north to south; to heal whom, the Omnipotent Physician descended from heaven.

(To be continued.)

[We regret that in consequence of the long delay of the European Magazine, we are again under the necessity of breaking off the narrative of the Budhist Priest. We shall resume it immediately on receiving the balance.] EDITORS.

Scripture Illustrated.

REMARKS ON HEBREWS VII. 3.

'Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a priest continually.'

To understand the true import of these words of St. Paul, it is necessary to apprehend as clearly as possible the principal subject which he designs to propose and illustrate. This being ascertained, the various topics introduced in the several parts of the discourse must be considered in relation to the main design, and as tending to elucidate and support it.

The *dignity*, *excellency*, and *perfection* of the priesthood of Christ, especially in comparison with the Levitical priesthood, appears to be the grand subject of the discourse. To set this subject in the clearest light the Apostle, refering to Psal. cx. 4, declares Christ to be an High Priest for ever after the order of Melchisedek. He then proceeds to show the real greatness and true dignity of this distinguished type of Christ, both as a king and a priest. He was greater than Abraham, who paid tithes to him, and was blessed by him: 'And without all contradiction the *less* is blessed of the *better*.' This argument is strengthened by the prerogatives by which God had distinguished Abraham. He had received the promises—was the father of the faithful, and the friend of God. And at the *very time* when he paid tithes to Melchisedek, and received his blessing, Levi, and all the Priests in his order, were in the loins of the patriarch, and hence might be said to pay tithes in him. Well might the Apostle say, consider how great this man was. But his

greatness was exceedingly augmented, and his offices shone with clearer lustre, and were far more efficacious by virtue of his being made specially typical of Jesus Christ.

In the closest connection with this argument, the Apostle maintains that the priesthood of Christ *was entirely distinct and separate from that of Levi.* It was of vast importance that this point should, as far as possible, be rendered incontrovertible; especially as the declarations which abound in all the epistles, with respect to the origin, nature, design, and termination of the Levitical priesthood, stand or fall with it. The Apostle's argument in support of this may be stated thus—Melchisedek, after whose order, (or according to whose similitude) Christ is made a priest, was *before* Levi, in whose tribe the order of priesthood was established; therefore Christ's priesthood could not be connected with that order. Moreover he, Melchisedek, was without father, without mother, in the order of the Levitical priesthood. Without descent from the loins of Levi: Having neither beginning of days nor end of life; that is, he neither began nor ended his life or office in the regular line of the priesthood; but, in all these respects being made like unto the Son of God, whose descent was from Judah not from Levi, abideth a priest continually, (εις το διηνεκες, *all his life*) having neither successor nor predecessor in the sacred office.

These remarks on this remarkable and much disputed passage are offered with due deference to the opinion of those who have given a widely different sense to it.

Without noticing the various interpretations given to the passage, it may not be improper to consider it with reference to the most prevailing opinion of modern Commentators.

Every one perceives that the passage could not be literally true with respect to Melchisedek as a man. He, like other men, had both *father* and *mother* from whose loins he descended. He, like other children of Adam, *began* and *ended* his natural life. We are therefore compelled to fix a different sense to the words: hence we are informed that the Apostle's meaning is, that "Moses has given us no account of his parentage—that his pedigree is not reckoned in the Old Testament Scriptures." How it should be supposed that St. Paul would use such strong and positive expressions simply to inform those to whom he wrote that Melchisedek's parentage was not recorded in the Old Testament, is not easy to conceive; especially as a plain statement of the fact relative to his history, had it been necessary to notice it at all, would have been much more congenial with the Apostle's general clearness and precision: and it is presumed that it will be extremely difficult, not to say impossible, to produce an instance from all his epistles in which he has employed such strength and majesty of language in stating a simple historic

fact. Again; it is very difficult to conceive what connection this fact could have with the important subject of his discourse. Had the Jewish historian named the father and mother of Melchisedek—had he recorded the time and place of his birth—and informed us when he slept with his fathers, and where his sepulchre was to be found, the Apostle's argument would not have been *weakened* by the narrative; and it is humbly conceived that it could not be *strengthened* by informing us that no such narrative existed.

Some authors from these words, have discovered a very striking typical agreement between Melchisedek and Christ. "Without father, without mother, typifying Christ who was without father, with respect to his human nature—without mother with respect to his divine." What agreement there can be between this opinion, and the supposed sense of the Apostle, that Moses had given no account of the genealogy of Melchisedek, those who embrace both must determine. When it is recollected that the Apostle's argument rests on the typical character of Melchisedek, the utmost caution should be observed in admitting any explanation of his words which would go to weaken the true typical resemblance. This effect, it is believed, must result from interpreting the passage under consideration as above noticed. Suppose the plain meaning to be "Moses has given no account of the parentage, or pedigree of Melchisedek." Where, it is enquired, is the typical character? the Evangelists have given a circumstantial account of the genealogy of Christ; —his tribe, his parents, his birth, his death, are all recorded in the most minute and particular manner.

But if we consider the text with positive reference to the *Order of the Levitical Priesthood*, the strength of the language is justified, not only by indubitable truth; but also by the importance of the subject. The typical agreement is preserved with peculiar force, and we perceive in the person and office of Melchisedek, the character of our great High Priest clearly typified; for it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood; and it is far more evident, because that after the similitude of Melchisedek there ariseth another priest, who shall not be called after the order of Aaron.

The Attributes of God Displayed.

From the Imperial Magazine.

THOUGHTS ON THE NECESSARY EXISTENCE OF THE GREAT FIRST CAUSE OF ALL FINITE BEING.

When we contemplate our own existence, it is natural for a thinking mind to inquire,—whence did I come,—to what primary power am I indebted for my being,—and by what modes of reasoning and inquiry, shall I obtain a satisfactory knowledge of that primitive Cause from which I have derived those bodily powers, and mental energies, which I possess?

That I am in existence, is a truth too plain to require proof, or to admit denial. I could not have imparted that existence to myself; for this would imply action prior to being, which is absolutely impossible; because action, which necessarily presupposes existence, can never be its primary cause. The same truth which is conclusive with regard to myself, is equally applicable to every creature and thing within the vast empire of Being. If, therefore, I could not have imparted existence to myself, so neither could any of my progenitors have imparted existence to themselves. This truth being granted, one of the two following propositions must be admitted: first, either the ancestors of human nature, must, in a vast chain of retrogression, have existed without a beginning; or, secondly, man must be primarily indebted to some independent power, for that existence which he enjoys. Now, if out of two given propositions, one of which must be true, we can prove one to be false, the truth of the other will be clearly demonstrated.

It is a self evident fact, that all individuals of the human race, as well as all the generations of these individuals, are limited as to the duration of their existence. Each has had a commencement of being; and, in those that are now no more, that commencement has been succeeded by a termination, so far as it respects our present state. Hence all the parts are necessarily finite; and no accumulation of finites can ever make an infinite. The whole of any given aggregate, and all the parts of which that whole is composed, must necessarily be the same. If, therefore, all the parts are finite, so also must be the whole, which is formed of these parts.

In addition to the preceding observations, all the generations of men, as well as the individuals which compose them, are dependent upon those which immediately preceded them. If, therefore, we allow the whole, to form in the aggregate an infinite series, we must suppose the existence of an infinite series of dependent beings to be not merely abstractedly possible, but to be

in a state of actual existence. Now if this series be actually infinite, it follows, that it must also be independent, for no series can be strictly infinite, that is not absolutely independent. But how an infinite series can be constituted by an accumulation of finite links; or how the whole can include independence in its nature, when all the parts of which it is composed are actually dependent; we can never hope to know, until we can reconcile contradictions.

Admitting an infinite series to exist, we would ask—Suppose, as all the parts of which it is composed are finite, one individual generation were subtracted from the general mass, would that which remains be finite or infinite? If infinite, it must have been more than infinite before the subtraction was made, which is impossible. But if it be finite, as that which is supposed to be subtracted is finite also, it is equally impossible to imagine, with any consistency of thought, that the union of two parts, each of which is avowedly finite, can ever constitute that which is infinite. And to suppose the whole to be infinite, while all the parts, of which that whole is composed, are finite, is to make the whole to be infinite and not infinite, at the same time.

The supposition that the whole may be independent, while all the parts of which it is composed are dependent, is attended with consequences not less absurd. In this case, we must suppose, that all the parts are dependent upon each other in continued retrogression, until in the series we reach the first link, which we must admit to depend upon nothing. Now, if this first link be not dependent upon any thing, it must be independent; for whatsoever has any existence, must be either dependent or independent. It cannot be dependent, because, being the first link, there is nothing on which it can depend; and even if this absurdity were set aside, we should be compelled to admit that it is an effect without a cause. It is equally certain that it cannot be independent; because it partakes of the same common nature with those links, which, without dependence, can have no existence. It must therefore be dependent and not dependent at the same time.

If the first link in an infinite series be independent, it must be eternal, for we have already seen, that nothing could have made itself, since this implies action prior to existence. But to ascribe eternity of existence to a first link in an infinite series of dependent beings, is to make it eternal and not eternal at the same time.

There seems to be but one way through which the absurdity of the above conclusions can be obviated, and that is, only by removing the difficulty to another stage, in which we shall again meet it in its last retreat. It may perhaps be asserted, that "To suppose an infinite series, is to suppose an aggregate from

which a first link is necessarily excluded; and consequently, where no first link exists, no absurdity can be attached to it." Against this objection we would beg leave to assert, That this infinite series must either have a first link, or it must not: If it have a first link, the whole cannot be infinite, for nothing can be infinite that is placed within the reach of numbers. But if it have no first link, it can have no second, because it has no first; and no third, because it has no second; and consequently, it can have no successive link whatever. The supposition, therefore, of an infinite series of dependent beings, in what light soever it may be viewed, appears evidently to be pregnant with absurdity.

But if an infinite series of finite and dependent beings be totally impossible, it follows, that the human race must necessarily be dependent for their primary existence, upon some cause which is absolutely independent; and consequently, on some cause that must have eternally existed. Nothing short of this, can extricate our reasonings from those absurdities which we have already perceived attaching themselves to an infinite series of dependent beings. It is of no consequence to the present argument, whether we call the primary cause of finite existence, human, angelic, or divine; or whether intelligence be supposed to be incorporated in its essence or excluded from it. These inquiries may be of much importance hereafter; but in the present stage of the argument all that we require is, to ascertain whether the primary cause of human existence be in itself dependent or independent.

That it cannot be dependent, has already been proved in the preceding paragraphs. Its independence therefore follows as a necessary consequence; it being the only alternative of the general proposition, which includes every possibility within its wide embrace; and the instant we admit the absolute independence of any given cause, we must necessarily admit it to be eternal. For since its actual existence could not have been imparted by itself, and its absolute independence precludes the possibility of its existence being derived, it must be in the possession of underived existence; and that existence which is underived, could never have known a commencement or beginning.

We have now arrived at a stage in this chain of argumentation, in which two points are clearly ascertained; namely, that something must have existed from eternity; and that this something could not be the human race, whether we view them as individuals or generations, or embrace in one comprehensive survey, the aggregation of the species. But in what manner this something exists, which we must allow to be eternal, must be the subject of our next inquiry.

There are but two primary modes of existence within the reach of possibility, and these are necessary and contingent. That existence is said to be contingent, which might have had a commencement, and which, without involving any contradictory ideas, may have a termination. It follows, therefore, that every being and thing which is finite, can have nothing more than a contingent existence: On the contrary, that existence is said to be necessary, which is not derived from any source,—which is not dependent on any cause,—and which is placed beyond the influence of all foreign power. It appears from this definition of these modes of existence, that the primary cause of finite being, cannot be contingent; and, therefore, it must include necessary existence in the essence of its own nature.

It is not, however, to be imagined, that when any being is said to have a necessary existence, its existence is necessary to the production of any given effects. In this respect it may be said, that the sun is necessary to give us light, and that its light is necessary to render things visible; but, in themselves, there is no absolute necessity that things should be rendered visible, that light should emanate from the sun, or that the sun itself should exist; since the total absence or non-existence of all these can easily be supposed, without involving any contradictory ideas.

But when we rise from these modes of existence, which are thus relatively necessary, though only contingent in themselves, to contemplate that existence which we have already proved to be both independent and eternal, we behold an exalted mode of being, wholly distinct from every thing that is finite, including in its own nature the essence of independent and absolute existence.

Nor can it with any propriety be urged, that what is said to exist thus necessarily, is simply necessary to give being to that which is finite. Finite existence, it will readily be admitted, could not have been, if necessary existence had not preceded it. But whether any thing finite existed or not, this cannot alter the nature of that existence which is necessary in itself; otherwise it would cease to be independent. Necessary existence, therefore, must include in its own essence the reason of its being; nor can we suppose its non-existence, without including contradictory ideas in the supposition. As every thing cannot exist contingently, something must exist necessarily: but if that which exists necessarily, could cease to exist, it would include and not include necessary existence in its essence at the same time. And if we proceed from simple possibility to fact, and admit the actual non-existence of that being or thing which we grant to exist necessarily, we must then allow, that necessary existence is become non-existent; and, consequently, that the something to which it applies, exists necessarily, even while it

is destitute of being. Nothing, therefore, can be said to exist necessarily, but that which cannot possibly cease to exist.

But, although necessary existence must be admitted, it is totally impossible for us to allow it in the mere abstract. Existence, in all the possible forms which it can assume, must necessarily be connected with some substance or essence, from which it is inseparable, unless it cease to be. Necessary existence, therefore, implies the actual existence of some substance or essence; and, consequently, some necessarily existent substance or essence must actually be in existence.

But as this something, to which necessary existence applies, must be allowed to have an actual being, it is totally impossible that it should be located to any portion of space or duration; because universality of existence is an undeniable consequence of necessary existence. If the absence of a being, of any description whatever, from any given portion of space, can be admitted, without involving any contradictory ideas, no reason can be assigned why it may not, on the same principle, be absent from all other portions of space; and the same modes of reasoning will hold good with regard to every portion of infinite duration. And so far as the possibility of this absence is admitted, the evidence arising from this admission is decisive, that such beings can have nothing more than a contingent existence.

Existence, on the contrary, which is absolutely necessary, is not confined either to time or place; it is dependent on nothing, and knows no bounds. Universality of existence is therefore its necessary concomitant; and hence, that being who exists necessarily, cannot but be *omnipresent.*

As all contingent existence must have been derived from that which is necessary, the being who includes necessary existence in his essence, must be the fountain of all power. No energy, therefore, of any description whatever, whether muscular, intellectual, or spiritual, can have any existence that was not primarily derived from this primitive source of all. This being must therefore possess all power; and wherever all power is concentrated, there we find *Omnipotence.* A power that is omnipotent must necessarily extend, not only to all realities that ever began to exist, but likewise to all possibilities. Nothing finite could have been what it is, had it not been the effect of power; and no power can possibly be conceived, but that which omnipotence has primarily supplied. To assert that any thing is possible that does not actually exist, is in effect to assert, that an adequate power must somewhere exist, capable of turning possibility into reality; and, consequently, every thing must be absolutely impossible, which a power that is infinite is totally unable to accomplish. Nothing, therefore, can bound the physi-

cal operation of omnipotence, but that which involves a palpable contradiction.

As this first cause of all finite being must exist universally, because it exists necessarily, it must uniformly have the power of knowing its own energies; for this power to know must be included in our idea of omnipotence. But a being that has power to know the extent of its own energies, must necessarily possess knowledge; and that which possesses knowledge must be intelligent in proportion to its knowledge. Now, if this intelligence be in proportion to its knowledge; and the knowledge of any being be commensurate to its power; and this power extend to all realities and all possibilities; it follows, that its intelligence, its knowledge, and its power, must be alike without limits; and, consequently, this being must possess power, knowledge, and intelligence, which are alike infinite. It is this glorious assemblage of necessary existence, of omnipresence, of omnipotence, and of infinite knowledge, from which we derive our idea of GOD.

As this glorious Being, whom we denominate God, must necessarily include in his essence those perfections, which we have seen combined in this assemblage, it is totally impossible that he should be material. It is evident, that matter does not include either intelligence or knowledge within its essence; for, if this were admitted, it would follow, that intelligence and knowledge are essential to matter; and, consequently, that every atom must possess these sublime perfections. But, as these perfections are not essential to matter, so neither can any combinations which matter can assume, give being to an exalted property, which no atom in the combination can possess. If one atom be destitute of intelligence, another must be equally destitute for the same reason. Can, then, two atoms, which are essentially unintelligent, give birth to intelligence by their being combined? If this were admitted, we must conclude, that these atoms had derived from their combination, a degree of perfection, which no one among them, and which not all, separately taken, could be said to possess. That which is true of two atoms, with regard to the production of intelligence, is equally true of three, of three hundred, of three thousand, or of three million; and of any assemblage that is placed within the reach of numbers. Matter, therefore, cannot be God; and, consequently, God is not a material being.

Nor can we, with any greater degree of reason, imagine matter to be necessarily existent, than we can suppose it to be intelligent. We have already seen that, whatsoever is necessarily existent, must exist universally. But, if matter had existed universally, no interstices could have existed between the parts into which it is capable of being divided; neither could mo-

tion have been possible. No two atoms can occupy, in one and the same instant, the same portion of space. Matter, in its own nature, cannot but be impenetrable. If the universe were absolutely filled with matter, a body put in motion must move through solidity; and, consequently, must enter that space which another body occupied in the same instant; which is wholly inconsistent with the impenetrability of its nature. If, therefore, the existence of motion prove that matter does not exist universally, and the want of universality of existence prove that matter does not exist necessarily, it follows, that matter itself, together with all the forms which the modifications of its parts assume, can have nothing more than a contingent existence; and, consequently, that it must be indebted for its existence to that Being whom we denominate God.

Miscellaneous.

FROM THE ENGLISH METHODIST MAGAZINE.

Extract from a pamphlet, entitled, "Mr. Archibald Bower's motives for leaving his office of Secretary to the Court of Inquisition at Macerata, in Italy."

(Concluded from page 69.)

THE other instance of the cruelty of the Inquisition, related in the spurious account of my escape published by Mr. Baron, happened some years before I belonged to the Inquisition; and I did not relate it as happening in my time, but only as happening in the Inquisition of Macerata. It is related at length in the annals of that Inquisition, and the substance of the relation is as follows: An order was sent from the high tribunal at Rome, to all the Inquisitors throughout Italy, enjoining them to apprehend a clergyman, minutely described in that order. One answering the description in many particulars being discovered in the diocese of Osimo, at a small distance from Macerata, and subject to that Inquisition, he was there decoyed into the Inquisition, and by an order from Rome, so racked as to lose the use of his senses. In the mean time the true person being apprehended, the unhappy wretch was dismissed by a second order from Rome; but he never recovered the use of his senses, nor was any care taken of him by the Inquisition. Father Piazza, who was then Vicar at Osimo to Father Montecuccoli, Inquisitor at Macerata, and died some years ago a good Protestant at Cambridge, published an account of this affair, that entirely agrees with the account I read of it in the records of the Inquisition.

The deep impression that the death of my unhappy friend, the most barbarous and inhuman treatment he had met with, and the part I had been obliged to act in so affecting a tragedy, made on my mind, got at once the better of my fears; so that, forgetting in a manner the dangers I had till then so much apprehended, I resolved, without further delay, to put in execution the design I had formed of quitting the Inquisition, and bidding forever adieu to Italy. To execute that design with some safety, I proposed to beg leave of the Inquisitor to visit the Virgin of Loretto, but thirteen miles distant, and to pass a week there; but, in the mean time, to make the best of my way to the country of the Grisons, the nearest country to Macerata, out of the reach of the Inquisition. Having therefore, after many conflicts with myself, asked leave to visit the neighboring sanctuary, and obtained it, I set out on horseback the very next morning, leaving, as I proposed to keep the horse, his full value with the owner. I took the road to Loretto, but turned out of it at a small distance from Recanati, after a most violent struggle with myself, the attempt appearing to me, at that juncture, quite desperate and impracticable, and the dreadful doom reserved for me, should I miscarry, presenting itself to my mind in the strongest light. But the reflection that I had it in my power to avoid being taken alive, and a persuasion that a man in my situation might lawfully avoid it, when every other means failed him, at the expense of his life, revived my staggered resolution; and all my fears ceasing at once, I steered my course, leaving Loretto behind me, to Rocca Contrada, to Fossonbrone, to Calvi in the dukedom of Urbino, and from thence through the Romagna into the Bolognese, keeping the by roads, and at a good distance from the cities of Fano, Pesaro, Rimini, Forli, Faenza, nd Imola, through which the high road passed. Thus I advanced very slowly, travelling, generally speaking, in very bad roads, and often in places where there was no road at all, to avoid, not only the cities and towns, but even the villages. In the mean time, I seldom had any other support but some coarse provisions, and a very small quantity even of them, that the poor shepherds, the countrymen, or wood cleavers, I met in those unfrequented by places, could spare me. My horse fared not much better than myself; but, in choosing my sleeping place, I consulted his convenience as much as my own, passing the night where I found most shelter for myself and most grass for him. In Italy there are very few solitary farm houses or cottages, the country people there all living together in villages; and I thought it far safer to lie where I could be any way sheltered, than to venture into any of them. Thus I spent seventeen days before I got out of the ecclesiastical state; and I very narrowly escaped being taken or murdered, on the very borders of that state; it happened thus:

I had passed two whole days without any kind of subsistence whatever, meeting with nobody in the by roads that would supply me with any, and fearing to come near any house, as I was not far from the borders of the dominions of the Pope. I thought I should be able to hold it till I got into the Modenese, where I believed I should be in less danger than while I remained in the papal dominions; but, finding myself, about noon of the third day, extremely weak and ready to faint away, I came into the high road that leads from Bologna to Florence, at a few miles distance from the former city, and alighted at a post-house that stood quite by itself. Having asked the woman of the house whether she had any victuals ready, and being told that she had, I went to open the door of the only room in the house (that being a place where gentlemen only stop to change horses) and saw, to my great surprise, a placard pasted on it, with a most minute description of my whole person, and the promise of a reward of 800 crowns, about 200*l*, English money, for delivering me up alive to the Inquisition, being a fugitive from the holy tribunal, and of 600 crowns for my head. By the same placard, all persons were forbidden, on pain of the greater excommunication, to receive, harbour, or entertain me, to conceal or to screen me, or to be any way aiding and assisting to me in making my escape. This greatly alarmed me, as the reader may well imagine; but I was still more affrighted when entering the room, I saw two fellows drinking there, who, fixing their eyes upon me as soon as I came in, continued looking at me very steadfastly. I strove, by wiping my face, by blowing my nose, by looking out of the window, to prevent their having a full view of me. But, one of them saying, the gentleman seems afraid to be seen, I put up my handkerchief, and turning to the fellow, said boldly, What do you mean you rascal? Look at me, am I afraid to be seen? He said nothing, but looking again steadfastly at me and nodding his head, went out, and his companion immediately followed him. I watched them, and seeing them, with two or three more, in close conference, and no doubt consulting whether they should apprehend me or not, I walked that moment into the stable, mounted my horse, unobserved by them, and while they were deliberating in an orchard behind the house, rode off full speed, and in a few hours got into the Modenese, where I refreshed both with food and with rest, as I was there in no immediate danger, my horse and myself. I was indeed surprised to find that these fellows did not pursue me; nor can I any other way account for it, but by supposing, what is not improbable, that, as they were strangers as well as myself, and had all the appearance of banditti or ruffians flying out of the dominions of the Pope, the woman of the house did not care to trust them with her horses. From the Modenese I continued my journey, more leisurely, through the Parmesan, the

Milanese, and part of the Venetian territory, to Chiavenna, subject, with its district, to the Grisons, who abhor the very name of the Inquisition, and are ever ready to receive and protect all who, flying from it, take refuge, as many Italians do, in their dominions. However, as I proposed getting as soon as I could to the city of Bern, the metropolis of that great Protestant canton, and was informed that my best way was through the cantons of Ury and Underwald, and part of the canton of Lucern, all three popish cantons, I carefully concealed who I was, and from whence I came. For, though no Inquisition prevails among the Swiss, yet the Pope's nuncio, who resides at Lucern, might have persuaded the magistrates of those popish cantons to stop me, as an apostate and deserter from the order.

Having rested a few days at Chiavenna, I resumed my journey, quite refreshed, continuing it through the country of the Grisons, and the two small cantons of Ury and Underwald, to the canton of Lucern. There I missed my way, as I was quite unacquainted with the country, and, discovering a city at a distance, was advancing to it, but very slowly, as I knew not where I was; when a countryman, whom I met, informed me that the city before me was Lucern. Upon that intelligence, I turned out of the road as soon as the countryman was out of sight; and that night I passed with a good natured shepherd in his cottage, who supplied me with sheep's milk, and my horse with plenty of grass. I set out very early next morning, making the best of my way westward, as I knew that Bern lay west of Lucern. But, after a few miles, the country proved very mountainous, and, having travelled the whole day over mountains, I was overtaken amongst them by night. As I was looking out for a place where I might shelter myself during the night, against the snow and the rain, (for it both snowed and rained) I perceived a light at a distance, and making towards it, got into a kind of foot-path, but so narrow and rugged, that I was obliged to lead my horse, and feel my way with one foot, having no light to direct me, before I durst move the other. Thus, with much difficulty I reached the place where the light was, a poor little cottage; and knocking at the door, was asked by a man within, who I was, and what I wanted? I answered that I was a stranger and had lost my way. Lost your way? replied the man, there is no way here to lose. I then asked him in what canton I was, and, upon his answering, that I was in the canton of Bern, "I thank God" I cried out, transported with joy, "that I am." The good man answered, "And so do I." I then told him who I was, and that I was going to Bern, but had quite lost myself, by keeping out of all the high roads, to avoid falling into the hands of those who sought my destruction. He thereupon opened the door; received and entertained me with all the hospital-

ity his poverty would admit of; regaled me with sour crout and some new laid eggs, the only provisions he had, and clean straw with a kind of rug for my bed, he having no other for himself and his wife. The good woman expressed as much satisfaction and good nature in her countenance, as her husband, and said many kind things in the Swiss language, which her husband interpreted to me in the Italian; for that language he well understood, and spoke so as to be understood, having learned it, as he told me, in his youth, while servant in a public house on the borders of Italy, where both languages are spoken. I never passed a more comfortable night; and no sooner did I begin to stir in the morning, than the good man and his wife came both to know how I had rested; and, wishing they had been able to accommodate me better, obliged me to breakfast on two eggs, which providence, they said, had supplied them with for that purpose. I then took leave of the wife, who, with her eyes lifted up to heaven, seemed most sincerely to wish me good journey. As for the husband, he would by all means attend me to the high road leading to Bern; which road, he said, was but two miles distant from that place. But he insisted on my first going back with him, to see the way I had come the night before; the only way, he said, I could have possibly come from the neighbouring canton of Lucern. I saw it, and shuddered at the danger I had escaped; for I found that I had walked and led my horse a good way along a very narrow path on the brink of a dreadful precipice. The man made so many pious and pertinent remarks on the occasion, as both charmed and surprised me. I no less admired his disinterestedness than his piety; for, upon our parting, after he had attended me till I was out of all danger of losing my way, I could by no means prevail upon him to accept of any reward for his trouble. He had the satisfaction, he said, of having relieved me in the greatest distress, which was in itself a sufficient reward, and he cared for no other.

I reached Bern that night, and proposed staying some time there; but, being informed by the principal minister of the place, to whom I discovered myself, that boats went frequently down the Rhine, at that time of the year, with goods and passengers from Basil to Holland, and advised by him to avail myself of that opportunity, I set out accordingly the next day, and crossing the popish canton of Soleurre in the night, but very carefully avoiding the town of that name, I got early the next morning to Basil. There I met with a most friendly reception from one of the ministers of the place, having been warmly recommended to him by a letter I brought with me from his brother at Bern. As a boat was to sail in two days, he entertained me very elegantly, during that time, at his house; and I em-

barked the third day, leaving my horse to my host, in return for his kindness.

The company in the boat consisted of a few traders, of a great many vagabonds, the very refuse of the neighbouring nations, and some criminals flying from justice. But I was not long with them; for, the boat striking against a rock not far from Strasburgh, I resolved not to wait till it was refitted, (as it was not my design to go to Holland) but to pursue my journey partly in the common diligence or stage-coach, and partly on post horses, through France into Flanders.

Having got safe into French Flanders, I there repaired to the college of the Scotch Jesuits at Douay, and, discovering myself to the rector, I acquainted him with the cause of my sudden departure from Italy, and begged him to give immediate notice of my arrival, as well as the motives of my flight, to Michael Angelo Tamburini, General of the order, and my very particular friend.

The rector wrote as I had desired him, to the General; and the General, taking no notice of my flight, in his answer (for he could not disapprove it, and did not think it safe to approve it) ordered me to continue where I was till further orders. I arrived at Douay early in May; and continued there till the latter end of June, or the beginning of July, when the rector received a second letter from the General, acquainting him, that he had been commanded by the congregation of the Inquisition, to order me, wherever I was, back to Italy; to promise me, in their name, *full* pardon and forgiveness, if I obeyed; but, if I did not obey, to treat me as an apostate. He added, that the same order had been transmitted, soon after my flight, to the nuncios at the different Roman Catholic courts; and he, therefore, advised me to consult my own safety without further delay.

Upon the receipt of the General's kind letter, the rector was of opinion that I should repair by all means, and without loss of time, to England, not only as the safest asylum I could fly to, in my present situation, but as a place where I should soon recover my native language, and be usefully employed, as soon as I recovered it, either there or in Scotland. I readily closed with the rector's opinion, being very uneasy in my mind, as my old doubts, in point of religion, daily gained ground, and new ones arose upon my reading (which was my only employment) the books of controversy I found in the library of the college. The place being thus agreed on, and it being at the same time, settled between the rector and me, that I should set out the very next morning, I solemnly promised, at his request and desire, to take no kind of notice, after my arrival in England, of his having been any ways privy to my flight, or of the General's letter to him. This promise I have faithfully and honourably observ-

ed; and should have thought myself guilty of the blackest ingratitude if I had not observed it, being sensible that, had it been known at Rome, that either the rector or General had been accessary to my flight, the Inquisition would have resented it severely in both For, though a Jesuit in France, in Flanders, or in Germany, is out of the reach of the Inquisition, the General is not; and the high tribunal not only have it in their power to punish the General himself, who resides constantly at Rome, but may oblige him to inflict what punishment they please on any of the order noxious to them.

The rector went that very night out of town; and in his absence, but not without his privity, I took one of the horses of the college, early next morning, as if I were going for change of air, being somewhat indisposed, to pass a few days at Lisle; but, steering a different course, I reached Aire that night, and Calais the next day. I was there in no danger of being stopped and seized at the prosecution of the Inquisition, a tribunal no less abhorred in France than in England But, being informed by the General, that the nuncios at the different courts had been ordered, soon after my flight, to cause me to be apprehended in the Roman Catholic countries through which I might pass, as an apostate or deserter from the order, I was under no small apprehension of being discovered and apprehended as such, even at Calais. No sooner, therefore, did I alight at the inn, than I went down to the quay; and there, as I was very little acquainted with the sea, and thought the passage much shorter than it is, I endeavoured to engage some fishermen to carry me, that very night, in one of their small vessels over to England. This alarmed the guards of the harbour; and I should have been certainly apprehended, as a person guilty or suspected of some great crime, fleeing from justice, had not Lord Baltimore, whom I had the good luck to meet in the inn, informed me of my danger, and pitying my condition, attended me that moment, with all his company, to the port, and conveyed me immediately on board his yacht. There I lay that night, leaving every thing I had, but the clothes on my back, in the inn; and the next day, his Lordship set me ashore at Dover, from whence I came in the common stage to London.

THE DOCTRINE OF FUTURE PUNISHMENTS CONSIDERED.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

As you had the kindness to admit into one of your Numbers, 'Thoughts on 1 Pet. iiich. 19v.' in which were noticed some of the 'clogs and difficulties' attendant on the Hell redemp-

tion scheme: I take the liberty of presenting you, for publication, some strictures on the certainty and eternity of future punishment. In doing this, I think it of great importance that the subject to be discussed, should be stated fairly, which I think is the case in the following question.

Will the finally impenitent and incorrigible sinner be punished forever in another life? Against the affirmative of this question, the advocate of "*Universal Restoration*" so called, protests;—and to support it, I shall offer some arguments from the present state of the world—from the nature and attributes of God—from the Scriptures—and from the nature of man.

1. Arguments drawn from the present state of the world.

In the above question, it is taken as a conceded point, that there is such a thing as sin;—that there is a difference between good and evil, virtue and vice. This difference is a first principle in morals, and all reasoning must be grounded on first principles. Reid's Works, Vol. 4. p. 182. If a man is not capable of perceiving this difference in his cool moments, when he reflects seriously, he is not capable of being convinced by reasoning. To reason with such a man would be a waste of time, and could not possibly be productive of any good whatever.

It is deemed proper, before I proceed any farther, to state, that the Universalists, as they call themselves, are divided in their opinions respecting punishment; one class denying it altogether, the other maintaining that it will be only for a limited period. Each, affecting to reason from the Goodness and Justice of God, and affirming, it would be contrary to the former attribute, to render any of his creatures miserable; and to the latter, to punish a soul with everlasting misery for the sins which had been committed by it in time. And wherefore? because, say they, his goodness obliges him to prevent misery;—and secondly, because there is no proportion between the punishment and the crime.

To shew the fallacy of this reasoning, we may suppose an intelligent being existing before the creation of this world, and having a knowledge of the purpose of the Divine mind to create man with the powers with which he was invested at his creation, placed under the law that was given Adam in paradise, objecting against the threat with which that law was guarded: suppose, I say, such a being to reason upon the introduction of sin and misery, as a consequence of the transgression of that law, after the manner of the advocates of Universal Restoration, and what would he say? A God of goodness and love will never suffer his work to be marred; will never suffer such a noble creature as man, whom he is about to form holy and happy, for the purpose of serving and glorifying his Creator, to be *misera-*

ble. It is contrary to every idea of goodness that can be formed of a Being, who cannot possibly delight in the *misery* of any of his creatures, to suppose that he will allow it; and moreover it would be a direlicton of his power, which is in accordance with his goodness, to permit it. The thing is utterly irreconciliable with every attribute of the Deity, and cannot be admitted even in thought.

Besides, if the doctrine were credible, or admissible with reference to the first creature that may be formed, it is certainly contrary to every idea of Justice, to involve a second and a third being in the consequences of the transgression of the first; and so much the more, as the beings thus involved will propagate their species, surpassing the power of calculation, and every being thus produced will partake of the misery introduced into the world by the transgression of the first. Shocking! shocking! unjust! unjust!

It is well known, who did reason with the Woman, in the above manner in the garden; and we cannot be at a loss to know who reason in the same way against the certainty and eternity of hell torments now.

It is far from my design to undertake to account for the introduction of natural and moral evil into the world; or to reconcile their existence with the perfections of the Deity. Many have undertaken to do this; and others have not been unwilling to acknowledge their ignorance. That their existence is compatible with the goodness and justice of the Deity, none, I presume, will have the temerity to deny. My design is to apply the above reasoning, *à priori*, to the doctrine of endless punishment, and to shew thereby the absurdity of arguing, as many do, against the plainest matter of fact, and the clearest declarations of scripture, from premises with which their limited capacities cannot be perfectly acquainted. The opponents of the doctrine of punishment tell us it would be incompatible with the goodness of God that any of his creatures should be *miserable:* but where is their proof? Do they think their bare assertion will overthrow facts? or their word make the threatening of God of no effect? Have they any ground to reason as they do, when every man in the world, or that has ever been in the world, is a melancholy proof of the falsehood of their assertion, and inconclusiveness of their reasoning.

Although, as said before, I do not undertake to account for the existence of sin, or shew how its existence is compatible with the perfections and attributes of God; yet from the death of Jesus Christ upon the cross for our redemption, we learn, not only the greatness of the sacrifice that was offered to atone, but *the infinite demerit* of sin, that rendered such a sacrifice necessary. That this sacrifice that was offered was, Τιμ αιτου του μονογενους

his (God's) *only begotten Son*, we have the unequivocal evidence of scripture, John iii. 16. "And nothing *less* or of *inferior* worth, could have answered the end, else God would have required and provided *that*: for it would be derogatory to his wisdom to require or provide less than was necessary fully to accomplish his design; for thus the effect could either not be produced; or, if produced, be brought about with such a penury of means, as would little comport with the dignity and sufficiency of the divine plenitude; and would leave endless place for *doubt* in the human breast, whether such scanty means could be considered sufficient to accomplish so great an end."

"It appears from the nature of this *sacrifice* that could it be conceived *possible* that a *greater sacrifice* had been necessary, yet it must appear impossible that such an one could have been provided; for a greater than God manifested in the flesh, could not have been produced; for God himself could furnish nothing greater than the *Almighty's Fellow*, Zech. xiii. 7. *Awake, O sword against my shepherd, and smite the man that is* MY FELLOW, *saith the Lord of hosts: Smite the Shepherd and the sheep shall be scattered.* See Matt. xxvi. 31. where these words are quoted by our Lord, as referring to his sacrificial death; and see John x. 30. where the same sentiment is delivered in the words, *I and the Father* ARE ONE, εγω και ὁ Πατηρ εν εσμεν. Thus God gave the greatest gift his eternal plenitude could provide; and beyond which heaven itself had nothing more valuable or glorious to impart."

"As nothing less than this infinitely meritorious sacrifice could have been sufficient for the redemption of the world, we see in it the *destructive nature of sin*, and its *infinite demerit*. If we look on sin in itself, our minds get soon bounded in their views, by *particular acts of transgression*, of which we can scarcely perceive the turpitude and demerit; as we neither consider the *principle* whence they have proceeded, the *carnal mind* which is *enmity against God;* nor the *nature* and *dignity* of that God against whom they are committed. But when we consider the infinite dignity of Jesus, whose passion and death were required to make atonement for sin, then we shall see it as *exceeding sinful*, κατ' ὑπερβολην, that its vitiosity and turpitude are *beyond all comparison and description*. Rom. vii. 13." Dr. A. Clarke's Sermon on John iii. 16.

As then the gift that God has bestowed on mankind of his *only begotten Son* Christ Jesus, is superior in nature and dignity to every other gift that could have, possibly, been bestowed, and of consequence to *all that was included in the grant* made to Adam in paradise; and as the command to believe on the Son is equally important, and no less explicit than the injunction which Moses tells us was laid upon our first parents by way

of trial of their obedience.' See Leland on Rev. vol. I. page 50, *note;* and as the violation of that injunction,

'Brought death into the world, and all our woe,'

entailing misery on the whole human family, from father to son, *of how much sorer punishment* shall he be thought worthy, who, by renouncing the gospel, tramples under foot the Son of God. Heb. x. 29. Who shall then say that a violation of the command to believe on Jesus Christ shall be attended with no punishment, or that the awful words, Mark xvi. 16. *He that believeth not shall be damned*, are no more than an empty threat, and were never intended to be inflicted on *the finally impenitent and incorrigible sinner.*

2. Arguments drawn from the nature and perfections of the Deity.

That self existent, eternal, immutable, and omnipotent Being, whom we call God, has been pleased to make himself known to his creatures by his works and by his word. In the Revelation he has given to mankind of his will, he has proclaimed himself 'the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity, and trangression, and sin, and that will by no means clear the guilty.' Exod. xxxiv. 6, 7.—This declaration in various forms of expression, is interspersed through the old and new Testaments. It is the glory of the Gospel that it is a transcript of the divine mind, an emanation of Him who is holy, just, and true. And is every way suited to the condition of man, who is depraved, guilty and condemned. In this revelation, it must be confessed, as it has often been acknowledged by the wisest and best of men, are many things *above* reason, but nothing *contrary* to it. What ideas are implanted in man of the holiness, the justice, the truth of God? and what representations of these awfully glorious and sublime attributes are given us in the revelation which God has afforded of himself? Are not those ideas, and these representations in perfect harmony, in perfect unison? Surely. And their concurrent testimony is, that the impenitent and incorrigible sinner *must* be punished.

1. The Holiness of God. In contemplating the divine character, on whatever other points men may differ, they universally agree in this, that He is a pure and holy Being. In what light is this being represented in the scriptures? He is described every where in them as a Holy Being. The whole host of heaven proclaim him Holy, and perpetually cry out, Holy, Holy, Holy, Lord God Almighty, Rev. iv. 8. Entertaining those ideas, and crediting these representations, can we suppose for one moment that He can receive to himself, to dwell with him

forever, an *unholy* soul, a soul dying in sin? More especially when he holds not communion, even in this life, with the workers of iniquity? Surely not. He, whose nature and perfections are all opposed to sin, cannot possibly love those beings who have not been made partakers of his nature, or who do not bear his image.

And would these unholy souls be happy if they were admitted into heaven, carrying with them all the turbulent passions that agitate the human breast? Could they unite in the exercises and employments of those who *were made white through the blood of the Lamb?* Impossible. Their unholy dispositions would prevent them forever from joining with the righteous, and heaven, instead of being a paradise to them, would rather be an Aceldama, a place of confusion and strife.

Nor will it be any advantage to the cause against which I am pleading, to say that punishment for a limited duration may prepare the soul for the fruition of God in endless glory, unless it can be proved that a connexion has been established between punishment and purity, as between cause and effect; and that pain protracted, independent of the merits of Jesus Christ, and the grace of God, can work that *meetness*, so frequently enjoined in his word, and represented to be so indispensably necessary for an inheritance among the saints in light. But who can prove this? Who can demonstrate such a connexion? Can the advocates of 'Universal Restoration'? No.—Impossible. Such a connexion would be an impeachment of the wisdom of God—a proof that the death of Christ was a needless undertaking, and also an arraignment of his justice. "1 A needless display of *means* to accomplish an end, which, when produced, could not justify the means employed. 2. It would imply an unjust exaction of more payment than the sum of the debt, and thus be an impeachment of the Divine equity." —Dr. A. Clarke's Sermon on John iii. 16.

But the doctrine which ascribes to punishment a power to produce holy dispositions, is contrary to matter of fact, and repugnant to the sentiments of almost all mankind. Were it so, why do we not see men renewed in the spirit of their mind by pains, by punishments, by sufferings? Afflictions and sufferings in this life, I own may be sanctified, but it is not of this class I am treating. The many criminals that are rather hardened than amended by their punishments, are so many proofs of my position, and go to shew that neither anger, nor malice, nor revenge, nor pride, nor hatred, nor any other evil passion, can be exterminated by pains or penalties, no more than fire and faggot can make a scriptural Christian, enlighten the understanding, or change the heart.

(To be Continued.)

To the Editors of the Methodist Magazine.

THE following interesting anecdote, I have translated from the French Methodist Magazine, printed in Guernsey. If you think it worthy of a place in your Miscellany it is at your service. EVANGELUS.

New-York, Feb. 1, 1820.

ANECDOTE.

At a certain time a Merchant vessel, loaded with grain, bound to Cardagen in Wales, was taken in the English Channel, by an American Captain. When the Captain descended into the cabin to visit his prize, he perceived a small box with an opening on the top, resembling a counter in which money is put. Being somewhat surprised at the sight, he said to the Welch captain, "What is that?" pointing to the box with his staff. "O," replied the honest captain, "It is now done." "What!" said the American captain. "To tell you the truth," replied the Welsh commander, "I, and my poor sailors, have been in the habit of putting each two coppers in that box every Monday morning, to aid in sending Missionaries to preach the Gospel to the heathen; but now all is at an end." "Ah!" said the American captain, "That is very good." And having paused a few minutes, he added, "Captain, I will not touch a hair of your head, nor your ship." Accordingly, he permitted the pious Welch captain to continue his voyage. Such a generous action in an enemy is certainly above all praise, and speaks more forcibly in favour of missions, than volumes.

Religious and Missionary Intelligence.

FROM DR. CLARKE, DATED MILLBROOK, APRIL 28, 1819.

IT will be pleasing to the Committee to hear that the Cingalese priests are in very good health, continue to behave well, and are making considerable progress both in Christian knowledge and learning. In proportion as they gain information in Divine things, I perceive, that the wish to communicate what they have learnt increases. I rejoice to see, that pity for the dark state of their countrymen deeply impresses their hearts. This is surely a token for good. It is but lately that I have noticed this strong desire; and I believe nothing would prevent them, even now, from soliciting their return, but the consciousness that they have not yet got a sufficient acquaintance with

the Christian religion. They think that were they now in Ceylon, and the people would listen quietly to what they can say *for* Christianity, and *against* Budhuism, Brahmanism, and other kinds of idolatry, they would surely be convinced of their errors, and embrace the religion of Christ. In conversation with *Munhi Rathana* to day, he said. "I no want clothes; I no want money; I no want meat, drink, I no want people to me bow down; but I want to know Bible about; and to make well [convert] poor Cingalese men. I loss much time in temple; and there learn nonsense only, since five years old. When I look back on temple, I not pleased: I very sorry; always I pray God to know Bible, and make well poor Cingalese men." This concern I have been long looking for, and am thankful to find that it is coming in the right way; that is not the offspring of *man's suggestions*, but appears to come immediately from God himself.

EXTRACT OF A LETTER FROM DR. CLARKE, DATED MILLBROOK, JUNE 7, 1819.

THE two Cingalese priests go on well, and are now in good health; and study as hard as they can. In catechising them last night, I had much satisfaction; their *minds* grow in religious knowledge, and their hearts in religious feeling. They are very conscientious in all things, and most rigidly upright.

They excite a great deal of interest here. Yesterday, we had no less than eight Clergyman to visit us, besides others in their train. Among the Clergy were, Mr. Simeon, of Cambridge, and Mr. Marsh, of Colchester. The humility of their carriage, and the simplicity of their answers, gave great satisfaction; and I believe it was the general feeling, that a signal Providence had placed these interesting and intelligent strangers under our care, whom they all seemed to believe were designed by the great Head of the Church for some great and glorious work. Is not this a loud call from God, *Be faithful, and go on!* Yes, God now, in the most forcible manner, says to us, "Go YE into all the world, and preach my Gospel to every creature!" And have we not the utmost proofs that HE IS with us? and the strongest assurances that he WILL BE with us. For some time after our Lord's resurrection, there appeared to have been little concern in the minds even of the Apostles, for the evangelizing of the world: but God did not long suffer this; he permitted them to be *burnt out* by persecution from Judea, that they might be obliged to go, and preach among the gentiles the unsearchable riches of Christ. We have not been thus

dealt with. He has given us peace in our borders; a sufficiency of power to occupy and maintain the whole length and breadth of Immanuel's land in our own country: and power, men, and means, to carry the glad tidings to the remotest bounds of the creation. O how highly are we honoured! May God make us faithful!

Poetry.

For the Methodist Magazine.

REFLECTIONS

On passing the grave of Thomas Paine.

When struggling nature heaves the parting sigh,
And hope and fear maintain a doubtful strife,
Why shrinks the firm philosopher to die?
Why clings the trembling infidel to life?

Oh, 'tis because his hope, forbid to soar
Beyond the grave's impenetrable gloom,
Beholds, when life's poor pilgrimage is o'er,
A dread annihilation in the tomb!

For who can plunge into a gulph unknown,
A land of darkness, solitude, and shade!
Leap from the crumbling brink of life alone,
Nor feel the terrors that are round him spread?

And did he die without a hope of heaven?
Around his couch did no kind angel bend,
To whisper in his heart of sins forgiv'n,
And hopes of happiness that never end?

Oh then, indeed, 'twas terrible to die,
'Twas dreadful to resign the ling'ring breath;
A keener anguish barbs the parting sigh,
And horror hovers o'er the couch of death.

Dark, wretched, gloomy was his mortal life,
A prey to passion, and to sense a slave
The hapless child of misery and strife,
Rests not in peace ev'n in his lonely grave.*

What deep emotion in my bosom swells,
While I this melancholy spot survey;
On scenes long past, recording mem'ry dwells,
When I, like him, pursued the devious way.

And do I live?—and am I call'd to prove
An interest in the grace I once denl'd:
Oh, wond'rous pow'r! Oh all victorious love!
That led my heart to find the Crucified!

Saviour, let all my future days be thine,
To spread thy praise be all my sweet employ;
And while I know that thou, my God, art mine,
All toil is sweet, and every pain is joy.

C. M.

New-York, November, 1819.

** Perhaps it is not generally known that the remains of T. P. have been lately removed from his solitary grave, and it is supposed sent to England.*

From the Evangelical Guardian and Review.

THE RESTORATION OF ISRAEL.

Ezek. xxxvi. 8.

Mountains of Israel! rear on high
Your summits, crown'd with verdure new,
And spread your branches to the sky,
Refulgent with celestial dew.

O'er Jordan's stream of gentle flow,
And Judah's peaceful valleys smile.
And far reflect the lovely glow
To ocean's waves of ceaseless toil.

See where the scatter'd tribes return,
Their slavish chain is burst at length;
And purer flames to Jesus burn,
And Zion girds on her new strength.

Fresh cities bloom along the plain,
Fresh temples to Jehovah rise;
The kindling voice of praise again
Wings its sweet anthems to the skies.

The fruitful trees again are blest,
And yellow harvests smile around;
Sweet scenes! of heavenly joy and rest,
Where peace and innocence abound!

The bloody sacrifice no more
Shall smoke upon the altars high,
But ardent hearts from hill to shore
Send grateful incense to the sky.

The jubilee of man is near—
'Tis come—our God's unbounded reign,
Our Jesus wipes the mourner's tear,
And Satan's wiles are spread in vain.

Praise him—ye tribes of Israel! praise
The king that ransom'd you from woe;
Nations! the hymn of triumph raise,
And bid the song of rapture flow!

THE

METHODIST MAGAZINE.

FOR APRIL, 1820.

Divinity.

A SERMON ON COL. III. 1, 2, 3, 4.

(Concluded from page 88.)

PERHAPS we cannot better improve this subject than by using it, first, as a ground of self-examination. To apply the word of truth to our own hearts, in such a manner as to make it a rule by which to judge impartially and correctly of our religious state, it must be confessed, is not an easy task; and the difficulties which attend it, frequently prevent one of the most important ends of the Christian ministry—that *true knowledge* of ourselves, without which there can be no stability in religion. Thousands who sit under the ministry of the word, and approve, and perhaps extol the discourses they hear, are very little benefitted. The reason is obvious—they do not apply those truths they hear to their own hearts and lives. The subject is to them a kind of abstract theory. Would to God that truth did not compel us to say that this is the case with multitudes whose names are enrolled among the professed disciples of Jesus Christ.

What little progress in the spiritual life—what superficial attainments in Christian virtues, do we perceive, even in those who have grown up in the sunshine of the gospel? who were carried to the house of God in their childhood, and who have been constant attendants on the preaching of the word for a long succession of years? Would this be the case if every hearer received the word as if it were spoken directly and individually to him? as if it were designed, not merely to move his passions, and engage his imagination, but to search the depth of his heart, and bring every exercise of it to the touchstone of unadulterated truth? to unveil every hidden deformity, and

bring to full view every moral feature of the soul? Did those who hear the word of God receive it in this way, it would indeed be like seed sown in good ground. Our congregations would flourish like willows by the water courses; and instead of trifling and vanity, our assemblies would be adorned with the beauties of holiness. Instead of general remarks on the speaker, and his performance, each one would be most forward to speak of the suitableness of the subject, or particular parts of it, to his own state; wherein he derived confirmation and comfort from perceiving the agreement between the gospel character, and his own experience, and wherein he found himself wanting.

It is hoped these general remarks will not be considered altogether foreign from our subject; especially as they are designed to prepare the way for the more effectual improvement of the preceding discourse.

The state of our affection, with reference both to earthly and heavenly things, is the important matter which now invites our particular inquiry. The following interrogations may be found of great use in endeavouring to ascertain our true state.

Have I ever been thoroughly convinced of the entire insufficiency of all earthly things to afford me solid happiness? Under this conviction, have I voluntarily renounced the world, with all its pleasures, riches and honours, giving up all expectation and desire of deriving happiness from them? Have I ever perceived the fitness and excellency of spiritual things,—their suitableness to my nature and my wants? Have I ever cordially, and with a *settled purpose of mind* embraced these things as my great interest, and supreme delight? What influence has the fluctuations and changes of worldly things had upon me? Have I been elated with prosperity? have I been depressed and disheartened by adversity? Which gives me the most sensible pain and affliction of mind, the loss of earthly things and disappointments in prospects of temporal prosperity, or a consciousness of deficiency in the graces of the spirit, and barrenness of soul in the things of God?

Which gives me most pleasure as a subject of private meditation, the grace of God in my soul, and my treasure in the heavens, or my earthly riches, and the means of acquiring and preserving them?

Which do I find the most agreeable subject of conversation, Christ, and holiness and heaven, or those worldly things in which I am necessarily involved in pursuing my lawful calling in life? In short, can I apply the words of the Apostle to myself—"*Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord?*"

In proposing these, or like questions to ourselves, we should be cautious that, on the one hand, self-complacency does not pervert our judgment, and on the other, that Satan does not take the advantage of the strictures we pass upon ourselves, to weaken our confidence, and destroy our peace.

We may, Secondly, improve our subject in the way of reproof.

If we compare the lives of a large proportion of nominal Christians with the true Christian character as drawn by Christ and his Apostles, we shall be convinced that there is much less real religion in the visible church—the community of professed believers, than we might be led to suppose from superficial observation. But when it is recollected that the religion of Jesus Christ prohibits the *love* of the world—that it expressly declares that those who love the world cannot have the love of the Father in them, and that the want of love to Jesus Christ, even that love which purifies the heart, and excludes the love of the world, is not only a proof that we do not belong to Christ, but also a certain evidence of the displeasure and curse of God, we are ready to inquire where do the Christians live? Where is the church? Where are the living members of Christ?

What place of worldly amusement cannot boast of Christian attendants, and support its pretensions under the auspices of its religious admirers? Even the ball-room, and the theatre, those nurseries of every corrupt passion, can produce, from within the pales of the church, their able advocates, and firm supporters.

But it is not in these sinks of popular and fashionable vice only, that the Christian profession is prostituted, and the precepts and examples of the great Pattern of believers disregarded and dishonoured. The love of the world is deep rooted in the hearts of thousands, who probably abstain from fashionable amusements, more from the principle of avarice, than from the love of God, and delight in spiritual things.

What corroding cares, what anxious solicitude, what inward thirst, what fears, what sorrows about earthly things, do thousands feel, who profess to believe these declarations, "I will never leave thee nor forsake thee—No good thing will he withhold from them that walk uprightly." How they shall accumulate earthly treasures—how they shall secure their possessions from loss, occupy their morning and evening thoughts. In the light of apostolical precepts and examples, all such professors may find abundant reproof. To all such the language of the text is peculiarly applicable, "Set not your affection on things on the earth."

Lastly. Let us improve our subject as a ground of exhortation.

To all who are laying up treasure upon earth, and seeking pleasure in the perishable interests of time and sense, our subject is full of important admonition. Let such reflect on the fading nature of the objects of their affection, and the sources of their felicity. Let them recollect that their prospects and their expectations are liable to be blasted by a thousand occurrences which they have neither wisdom to foresee nor power to prevent. Let them not forget, that though the sun of prosperity may shine upon them, and affluence and plenty, in all their rich and gay variety, attend their path, the season of worldly possessions is short; and that the period is at hand when the rich and the poor will meet together—when distinctions of rank and circumstances will vanish away, and nothing remain as a ground of support and comfort to the soul but "Righteousness and peace and joy in the Holy Ghost."

Suffer then, the word of exhortation.—Lean not upon that broken reed, *the world;* it will pierce you through with many sorrows. Estimate things according to their real worth. Moderate your desire for earthly possessions, either of pleasure, wealth or honour. Never expect from this poor world what it has not in its power to give. Consider well the infinite value of that treasure which moth cannot corrupt, and which thieves cannot steal. Seek first the kingdom of God and his righteousness. Settle, as of the first importance, the great point of the salvation of your soul. Secure your interest in Christ. Make sure of an inheritance in the spiritual Canaan—the land of promise. "Set your affection on things above, not on things on the earth." Amen.

THE LOVE OF GOD TO A LOST WORLD, DEMONSTRATED BY THE INCARNATION AND DEATH OF CHRIST.

Extract from Dr. A. Clarke's Sermon on John iii. 16.

(Continued from page 97.)

2. THIS leads me to consider God through the impulse of His own infinite love and innate goodness, providing for the rescue and salvation of the world, by giving His only begotten Son to die for it:—*God so loved the world.*

It is here asserted, that the *love* of *God* was the spring and source of human redemption: and when we consider the fallen, degraded, and corrupt state of the human race, we may rest satisfied, that *there* it must originate, or no where. Man could have no claim on the holiness or justice of his Maker, because

he had swerved from his allegiance, and broken his law; nor can we conceive that any other attribute of the Divine Nature could be excited in his behalf.

Yet even here is a difficulty; and one of no ordinary magnitude:—how could even *this* love be moved towards man? According to the best notions we can form of love, it never exists but in a conviction of some real or fancied excellence or amiableness in its object. Excellence may be *esteemed* for its own sake: beauty and amiableness may be *desired* on our own account. Love, properly speaking, is composed of *desire* and *esteem; desire* to possess, on account of the beauty or amiableness of the object; *esteem* for the person on account of mental excellence. On tracing the operation of this passion or affection carefully, we shall find that the *desire to possess* is scarcely ever, if at all, excited for mere mental excellence; and that *esteem* is scarcely ever formed for mere corporeal accomplishments.

The *old* and the *deformed* may be *esteemed*, if they have mental excellencies; and the *young* and the *beautiful* may be *desired*, though they have none. But where there is neither *beauty* nor *excellence*, love is never excited.

We may lay it down as an indisputable truth that God never acts without an *infinite reason* to justify His conduct. He must ever have a suitable *motive* to induce him to act; and a proper *object* to justify the motive. He can never act from *caprice* or *partiality*, because He acts from infinite *intelligence*, and can never be influenced by *self-interest*. What motive, therefore, could induce him to place His love upon *man?* For *what*, could He *desire* him? For *what* would he *esteem* him? Here is the difficulty which no kind of assertions can solve. The common assertion, *He did because He would*—will never satisfy the inquiring mind; and may be as well applied to acts of *vindictive justice* as to acts of *mere mercy;* and thus the mind will be left under the full empire of *doubt* relative to the conduct of God in matters of the most solemn importance, in which its own accountablenes and highest interests are particularly concerned; and on which it cannot be too circumstantially informed.

On this enquiry the infinite disparity between God and man will ever present itself to the view—the perfections and independence of the Creator; and the worthlessness and wickedness of the creature. In deep astonishment we may ask with one of old, "*What is man that thou shouldest magnify him? and that thou shouldest* SET THINE HEART *upon him?* Job vii. 17. In a word, what is the apparent reason why God hath so LOVED *the world?*

Strange as it may appear, I am led to conclude that we shall not get a satisfactory answer to this question without having

recourse to the *creation of man*. I will lay down as an axiom, what I think will not be disputed, and what cannot be successfully controverted, that *man is the creature of God's love*. Let us figure to ourselves, for we may innocently do it, the state of the Divine Nature previously to the formation of the human being. Infinitely happy, because infinitely perfect and self-sufficient, the Supreme Being could feel no wants;—to Him nothing was wanting, nothing needful. As *the good man is satisfied from himself*, from the contemplation of his conscious rectitude; so, comparing infinitely great with small things, the Divine Mind was supremely satisfied with the possession and contemplation of its own unlimited excellencies. From unmixed, unsullied goodness, sprang all the endlessly varied attributes, perfections, and excellencies, of the Divine Nature; or rather in this principle all are founded, and of this each is an especial modification. Benevolence is, however, an affection inseparable from goodness. God the all sufficient knew, that He could, in a certain way, communicate influences from His own perfections: but the being must resemble Himself, to which the communication could be made. His benevolence, therefore, to communicate and diffuse His own infinite happiness, we may naturally suppose, led Him to form the purpose of creating intelligent beings, to whom such communication could be made. He, therefore, in the exuberance of His eternal goodness, projected the creation of man, whom He formed in his own image, that he might be capable of those communications. Here, then, was a *motive* worthy of eternal goodness, the desire to communicate its own blessedness; and here was an *object* worthy of the Divine wisdom and power, the making an intelligent creature, a transcript of His own eternity, מְאֻחָּד מְעַט *meat melohim*, Psa. viii. 5. just less than God; and endowing him with powers and faculties of the most extraordinary and comprehensive nature.

I do not found these observations on the supposition of certain excellencies possessed by man *previously to his fall*: I found them on what he is *now*. I found them on his vast and comprehensive understanding; on his astonishing powers of ratiocination; on the extent and endless variety of his imagination or inventive faculty: and I see the proof and exercise of these in his invention of arts and sciences. Though fallen from God, morally degraded and depraved, he has not lost his natural powers: he is yet capable of the most exalted degrees of knowledge in all natural things; and *his knowledge, is power*.

Let us take a cursory view of what he has done, and of what he is capable:—He has numbered the stars of heaven; he has demonstrated the planetary revolutions, and the laws by which they are governed; he has accounted for every apparent anoma-

ly in the various affections of the heavenly bodies; he has measured their distances, determined their solid contents, and weighed the sun!

His researches into the three kingdoms of nature, the animal, vegetable, and mineral, are, for their variety, correctness, and importance, of the highest consideration. The laws of matter, of organized and unorganized beings, and those chemical principles by which all the operations of nature are conducted, have been investigated by him with the utmost success. He has shewn the father of the rain, and who has begotten the drops of dew; he has accounted for the formation of the snow, the hail-stones, and the ice; and demonstrated the laws by which the tempest and tornado are governed; he has taken the thunder from the clouds; and he plays with the lightnings of heaven!

He has invented those grand subsidiaries of life, the lever, the screw, the wedge, the inclined plane, and the pulley; and by these means multiplied his power beyond conception: he has invented the telescope, and by this instrument has brought the hosts of heaven almost into contact with the earth. By his engines he has acquired a sort of omnipotency over inert matter; and produced effects, which, to the uninstructed mind, present all the appearance of sepernatural agency. By his mental energy he has sprung up into illimitable space; and has seen and described those worlds which an infinite skill has planned, and an infinite benevolence sustains. He has proceeded to all describable and assignable limits, and has conceived the most astonishing relations and affections of space, place and vacuity; and yet, at all those limits, he has felt himself unlimited: and still can imagine the possibility of worlds and beings, natural and intellectual, in endless variety, beyond the whole. Here is a most extraordinary power—describe all known or conjectured beings, and he can imagine *more*—point out all the *good* that even God has promised, and he can *desire* still greater enjoyments!

After having made the boldest excursions to the heavens, he has dared even to the heaven of heavens; and demonstated the being and attributes of God, not only by proofs drawn from His *works*, but by arguments *a priori*, from which all created nature is necessarily excluded! These are among the boldest efforts of the human mind.

What has man not done? And of what is he not capable! To such powers and energies, what limits can be assigned? Do not all his acts shew that he is fearfully and wonderfully made? And if such be the *shadow*, what was the *substance!* If such is *fallen* man, what was he *before* his fall! And what is the necessary conclusion from the whole? It is this; the creature in question was made for God; and nothing less than God can satisfy his infinite desires. His being and his powers give the fullest proof

that the saying of the wise man is perfectly correct: "God created man to be immortal; and made him to be an image of his own eternity." *Wisd.* ii. 23.

"But is not this over-rating human excellence, and enduing man with a dignity and perfection little consistent with the doctrine of the fall?"—I answer, No. I have appealed to *facts*, and *facts* within the knowledge of all men; and such facts as amply support all the reasoning which has been founded upon them. But, after all these proofs of *natural* excellence, we have ten thousand others of his internal *moral* depravity, and alienation from the Divine life. The general tenor of his moral conduct is an infraction of the laws of his Creator. While *lord* of the lower world, he is a *slave* to the vilest and most degrading passions: he loves not his Maker; and is hostile and oppressive to his fellows. In a word, he is as fearfully and wonderfully vile, as he was fearfully and wonderfully made: and all this shews most forcibly that he stands guilty before God; and is in danger of *perishing* everlastingly.

Now, in these two things, the physical and intellectual greatness of man, and his moral depravity and baseness, lies the reason of human redemption. As he is guilty, polluted, and morally incapable of helping himself, he stands in need of a Redeemer, to save him from *everlasting* destruction. As he is one of the noblest works of God; that in which He has manifested His skill, power, and goodness, in the most singular manner; he is worthy to be redeemed. "For it was not proper," as St. Athanasius observes, "that those should perish who were once partakers of the image of God." To save *such* a *creature* from such a final destruction of the *end* for which he was created, was an object worthy the interposition even of God Himself. He knew the powers with which He had endued him; and He loves every work of His hand in proportion to the degree of impression it bears of His own excellence. Though man has sinned, and has become universally depraved; yet, he has lost none of his essential faculties—they still remain: and the grandeur of the ruins shews the unrivalled excellence and perfection of the original building. God cannot forsake the work of His hands: and He still beholds him as *radically* the noblest of His creatures. And as the attention of God must be fixed on each of His works in proportion to its excellency, and the greatness of the *design* for which he had formed it; man as the most noble of His creatures, and made for the highest ends, must be the object of His peculiar regards. Of no creature but man is it said, that *it was made in the image and likeness of God.*—Neither the thrones, dominions, principalities, powers, cherubim, seraphim, archangels, or angels, have shared this honour. It is possible, that only *one order* of created beings could be

thus formed. And is it not on this account, that Jesus took not upon Him the nature of the *angels*, but the *seed of Abraham*; him with whom the covenant of redemption was made for Jews and Gentiles? Now, in this *superior excellence of the human nature*, do we not find a solution of the difficulty, why God *passed by angels*, to redeem *man:* and why, He *so loved the human race*, as to send His only begotten Son into the world to die for its redemption?

III. From this it appears that the sacrifice of the Lord Jesus was the only means by which the world could be redeemed.

Before I enter particularly into the discussion of this point, it will be necessary to speak something of *Him* who is the Author of this redemption; and who is here called God's *only begotten Son.* When we examine the oracles of God relative to the Person and character of this Divine Being, we shall find that they speak of Him as GOD, and clothe Him him with every attribute essential to the supreme and eternal Deity. I shall quote a few of their sayings without any particular reference:— *He was in the beginning with God; he was God,* and *all things were made by him and for him, and without him was nothing made that was made; and he is before all things, and by him do all things consist.* He was *God manifest in the flesh;* for that *Word* which *was God,* was *made flesh, and tabernacled among us;* and in that flesh *dwelt all the fulness of the Godhead bodily.* These are only a few of the sayings of the inspired writers relative to this subject: but they are full and conclusive; they are oracles from heaven, and have no delusive meaning; and any one of them is sufficient to prove the point. "But did His conduct among men justify this high character?" Yes; most amply.— From the first impression made by the reported miracles of Christ, Nicodemus could say, "No man can do the miracles which thou dost, except God be with him." And every reasonable man, on the same evidence, would draw the same inference. But we certainly can go much farther, when we find Him by *His own authority and power, without the invocation of any foreign help,* with a word, or a touch, and in a moment, restoring sight to the blind; speech to the dumb; hearing to the deaf; and health to the diseased; cleansing the lepers, and raising the dead. These are works which could only be effected by the Omnipotence of God. This is incontestible. Therefore, while the cleansing of the lepers, and the feeding to the full so many thousands of men and women, with five barley loaves and two small fishes, stand upon such irrefragable testimony as that contained in the four Evangelists, Jesus Christ must appear, in the eye of unbiased reason, as the Author of nature, the true and only Potentate, the almighty and everlasting God, howsoever obscured He may seem to be, by dwelling in

flesh.—But, as the salvation of the whole human race stands or falls with the proper, essential, underived Deity of Jesus Christ, we must take heed lest, while we profess to hold the *thing*, we destroy the *foundation* on which it rests.—We must have recourse to such scriptures as those which I have already produced:—and we must not confound the *Godhead* with the *manhood*:—we must carefully distinguish the *two natures* in Christ, the *Divine* and *human*. As MAN, he laboured, fainted, hungered, was thirsty; ate, drank, slept, suffered, and died. As GOD, He created all things, governs all, worked the most stupendous miracles; is omniscient, omnipresent, and is the Judge as well as the *Maker* of the whole human race. As *God and man*, combined in one Person, He suffered *for man*; died *for man*; rose again *for man*; causes repentance and remission of sins to be preached in the world, in His name; forgives iniquity; dispenses the gifts and graces of the Holy Ghost; is Mediator between God and man; and the sole Head and Governor of His church.

He was man, that he might suffer and die for the offences of man; for justice and reason both required that the nature that sinned should suffer for the sin. But He was *God*, that the suffering might be stamped with an infinite value; and thus, instead of merely suffering on account of sin, might be a sufficient sacrifice and atonement for the sin of the world. Were Jesus to be considered merely as *man*, then it is evident that his sufferings and death could be no atonement for sin, because they could have no merit. If He be considered merely as *God*, then he could neither suffer nor die; and, consequently, *man* must be unredeemed; for without shedding of blood there is no remission; but if we consider Him as *God-man*, we see him capable of suffering; and find that the purgation of our sins was by the merit of the blood which He shed in His passion and death. Thus, as one has said, "He was *man* that he might have blood to shed; and God, that when shed, it might be of infinite value." But while we distinguish the *two natures* in Jesus Christ, we must not suppose that the sacred writers always express these two natures by *distinct* and *appropriate* names:—The names given to our blessed Lord are used indifferently to express His *whole nature: Jesus, Christ, Jesus the Christ, the Messiah, Son of Man, Son of God, beloved Son, only begotten Son, our Lord Jesus Christ, our Saviour, &c. &c.* are all repeatedly and indiscriminately used to designate His *whole Person* as *God and man*, in reference to the great work of human salvation, which, from its nature, could not be accomplished but by such an union.

All who are taught of God use these terms in the same way. When we speak of Jesus Christ, we do not mean the man, Christ Jesus, born of the Virgin Mary; nor Him who is the

fulness of the Godhead bodily; but we mean both; the great God, even our Saviour, Jesus Christ, "who, for us men, and our salvation, came down from heaven, and was incarnated by the Holy Ghost of the Virgin Mary, and was made man." In this sense I invariably use these terms, when the contrary is not specified.

(To be Continued.)

Scripture Illustrated.

For the Methodist Magazine.

REMARKS ON 1 TIM. III. 16.

It is observed by a celebrated author, that upon the supposition that St. Paul believed that Jesus Christ was a mere man, he would be justly chargeable with the want of common sense in writing his Epistles. Perhaps no passage in his writings would be more unintelligible than the text now under consideration, admitting the above to have been his opinion. It is universally conceded that the manifestation of which our apostle speaks, is that which was made in the person of Jesus Christ. Had this manifestation been merely the exhibition of the moral character of God in that righteousness which was taught and practised by Jesus Christ, it would be difficult to conceive why the apostle should call it a 'great mystery,' any more than when the same manifestation was made in the virtuous lives, and moral precepts of patriarchs, prophets, and other holy men.

Those who dispute the authority of the English translation of this passage, are but feebly supported, either from ancient authorities, or from the connection and analogy of the subject. If we read, "Great is the mystery of godliness, *which* was manifested in the flesh," &c. we perceive the whole subject involved in absurdity: for to talk of the "mystery of godliness," or the gospel, "manifested in the flesh, justified in the spirit—believed on in the world, and received up into glory," to say the least, is not very intelligible. But it shows, with sufficient clearness, to what extremities the advocates of Christ's mere humanity are driven. To them it would appear a *less* evil to implicate St. Paul, as deficient in common sense, than to admit the Deity of the Son of God. And so great has been the exertion of those who deny the real divinity of Christ, to remove this formidable passage out of the way of their favourite opin-

ion, that it would appear as if they supposed it the only passage in the bible which had the appearance of maintaining an opposite doctrine. But it should not be forgotten that the gospel of St. John, chap. i. 14, asserts the same thing, concerning the authority of which the most learned critics have adduced no objection. But why should the text of St. Paul be assailed with such elaborate criticism, while that of St. John is admitted to be correct; especially when they both unequivocally assert the same thing? St. Paul asserts that God was manifested in the flesh, Θεος εφανερωθη εν σαρκι: and John says, "The Word" (which just before he called God) "was made flesh." Και ὁ Λογος σαρξ εγενετο.

The following quotation from Dr. M'Knight, may serve to show how feeble the authority is on which the objections to the validity of our translation rest. "The Clermont MS. with the Vulgate, and some other ancient versions, read here ὁ, *which*, instead of Θεος, *God*. The Syriac version, as tranlated by Tremellius, hath, *Quad Deus revelatus est in carne; That God was revealed in the flesh*. The Colbertine MS. hath ὁς, *who*. But Mill saith, it is the only Greek MS. which hath that reading. All the others, with one consent, have Θεος; which is followed by Chrysostom, Theodoret, and Theophylact, as appears by their Commentaries. Mill saith ὁς and ὁ were substituted in place of the true reading, not however by the Arians,* nor by the other heretics, as neither they, nor the orthodox fathers, have cited this text."

But we venture to say that if ὁς or ὁ is admitted instead of Θεος, it is impossible, by any fair construction of the text, to make it any way intelligible, or even compatible with common sense. But it appears extremely difficult, not to say impossible, for all the cunning craftiness of men to avoid the conclusion, admitting Θεος to be the true reading. The proper harmony of the passage, with this reading, will be, "God was manifested in the flesh; God was justified (εν) by the Spirit; God was seen of angels; God was preached unto the Gentiles; God was believed on in the world; God was received up into glory.—What is the conclusion? *That Jesus Christ was God.*

* This authority from Mill heightens the probability of the correctness of Dr. Clarke's supposition relative to the occasion of the apparent difference in the ancient MSS. See his Commentary on the passage.

The Attributes of God Displayed.

EXTRACT FROM CHARNOCK ON PROVIDENCE.

God hath given to a believer in Christ, the *promise* as a *key* to the *chest of his Providence*, because he hath the promise of this life and that which is to come, 1 Tim. iv. 8. Of this life, not according to our desires, but necessities, wherein they shall have whatsoever they can want or desire. God exercises a special Providence over those who are afflicted, or in distressing circumstances, for it is written, "He is a helper of the fatherless," and "in him the fatherless find mercy," Hos. xiv. 3. Now what greater comfort is there than this, that He who presides in the world, is so *wise*, that he cannot be mistaken; so *faithful*, that he cannot deceive; so *pitiful* that he cannot neglect his people; and so *powerful* that he can make stones into bread if he please? God doth not govern the world only by his will, as an absolute monarch, but by his wisdom and goodness as a tender father. 'Tis not his greatest pleasure to shew his sovereign power, or his inconceivable wisdom, but his immense goodness, to which he makes his other attributes subservient.

That which was the design of God in creating, is the same in his government of the world; the communication and diffusion of his goodness. From hence we may be sure that he will do nothing but for the best, his wisdom appoints it with the highest reason, and his goodness orders it to the most gracious end: and because God is the greatest good, he doth not only will good, but the best good in every thing he does. The consideration that we are under the care of an infallible, unwearied, and righteous Governor; infallible, because of his infinite wisdom; unwearied, because of his unbounded power; and righteous, because of his eternal goodness and holiness, ought to administer the highest consolation.

To trust the Providence of God, when our warehouses and bags are full, and our tables plentifully spread, is no hard thing; but to trust in God when our *purses* are empty, and but a handful of meal and a cruise of oil is left, and all the sources of relief apparently cut off, will prove our faith, and evince that we are Christians indeed. And yet none of us are exempt from this duty of trusting Providence, but are bound to acknowledge it in our daily prayer, for daily bread; from the greatest and richest prince, to the meanest and poorest beggar. Whatever your wants are, want not faith, and you cannot want supplies.

'Tis the want of faith prevents God from doing great works for his creatures; the more we trust him, the more he concerns himself in our affairs. The more we trust ourselves, the more we shall feel the curse of him that maketh flesh his arm, though it were the best flesh in the world, because it is a departing from God. No wonder then that God departs from us, and carries away his blessing with him: while we trust ourselves, we do but trouble ourselves; but the committing our way to the Lord renders our minds calm and easy, and removes all anxious disturbing thoughts what the success shall be.

We have to deal with a God who is bound up to no particular means, or to any means at all; who is at no expense in supplying miraculous succours, and who delights to perfect his strength in his creatures weakness. He, and He only, knows what will further our good, and what will hinder it. He can set all causes in such a posture, as shall conspire together, as one link, to bring about success, and make even contrary motions meet in one gracious end. Though Providences may seem to cross and contradict one another, they shall never cross his word, and the truth of his promise; for his Providence is but a servant to his truth.—*Providence* directs us by *means*; not to use them, is to tempt our guardian: where it intends any great thing for our good, it generally opens a door, and puts such circumstances into our hands, as we may use without the breach of any command, or the neglect of our duty. To use means without respect to God, is proudly to contemn him; to depend upon God without the use of means, is irreligiously to tempt him; in both we abuse his Providence; in the one we disobey him in not using the means he hath appointed, in the other presumptuously impose upon him, for the encouragement of our laziness.—Let not any reliance upon ordinary providences induce you to act contrary to the command. No providences, wherein we have seeming circumstances of glorifying God, must lead us out of the way of duty; this is to rob God one way, to pay in another. Commit thy way to the guidance of his providence, with an obedience to his precept, and reliance on his promise, and refer the resuk to God. If we set up our *golden-calves* made of our own *ear-rings*, our wit, strength, and carnal prudence, because God seems to neglect us, the issue may be the same to us, as with the Israelites, and the very dust of our demolished calf may be as bitter to us as theirs was to them.

God hath as much wisdom in fixing the period of performance, as he had mercy at first in making the promise.—How presumptuous would it be for a vain ignorant world to prescribe rules to the Creator; much more for a single atom of dust, full of vanity, and worse than nothing. Since we had no part in making the

world or ourselves, let us not presume to direct God in governing us.—God being infinitely wise, and his will infinitely good, it must needs be that goodness and wisdom are the rules whereby he directs himself in his actions in the world. And what greater motive, (or argument,) can there be to persuade our submission, than wisdom and goodness transacting all things. God's counsel being the firmest as well as the wisest, it is folly both ways to resist it. We might as well murmur at God's creation, as at his providence, for that is as arbitrary as this: he is under no law but his own righteous will. Murmur not, therefore; whatever is done in the world, is done by a wise agent, who acts for the perfection of the whole universe; and why should I murmur at that which promotes the common happiness and perfection, that being better and more desirable than the perfection of any one particular person?—This temper of murmuring will hinder our prayers; with what face can we pray to that God whose wisdom we thus repine at. If God doth exercise a providence in the world, why do we murmur? If he doth not take care of those things, why do we pray to him? Do not presume to lead God, but be led by him; 'tis our safety to follow him; 'tis our sin and danger to presume to be his directors. We may lose ourselves when we are our own blind guides, and fall into a ditch; but when we follow God, he hath wisdom to foresee the precipices we may stumble into, and goodness to divert us from them.—The church wherein God hath laid up his gospel, and those souls which are as the ark wherein God hath deposited his law, shall be shadowed with the wings of his merciful providence, in a perpetual succession of all true blessings.—All the providences of God are to preserve his law in the world; his severest judgments are to quicken up the law of nature in them that know no other, and the law of his gospel in men that sit under it. And he hath given Christ to his church, and thereby given an earnest that still their good shall be promoted. 'Tis not to be thought that God will spare any thing else, when he hath given them his Son.

The Grace of God Manifested.

MEMOIR OF MR. JAMES BANKS.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

IF you think the following worthy a place in your excellent Miscellany, you will oblige a number of subscribers by inserting it. E. BROWN.

Mr. James Banks was born in Stamford, state of Connecticut, A. D. 1794. At the age of eight years he, with his parents, removed to the town of North-Castle, in which he resided until the close of his life. As his parents were strangers to God, walking 'after the course of this world,' he had not the advantage of those pious instructions which have a manifest tendency to engrave upon the tender heart 'the fear of the Lord,' and impart to the youthful mind a religious bent. Being favoured, however, with the preaching of the gospel by the Methodists, his mother was brought to a discovery of her lost estate, and the danger to which she was exposed whilst alienated from the life of God. This excited her 'to flee for refuge, to lay hold on the hope set before her;' and she was soon admitted to the enjoyment of that peace which is by 'the blood of the cross.' Now she began to instruct her children,—admonishing them of the evil of their ways, and directing them to attend constantly on the ministry of the gospel.

By this time the subject of our memoir had acquired strong vicious habits. But the compassionate God, 'not willing that any should perish,' was pleased to penetrate his heart with a sense of his guilt and danger. On examining the state of his soul, he was convinced 'it was time to seek the Lord,' and accordingly betook himself to prayer and reading of the holy scriptures. But 'the strong man armed' was grown *too strong* to be easily bound, and habit *too confirmed* to be thrown off by a wish. He relapsed, and walked again in 'the counsel of the ungodly.' Various are the means which the Governor of the world employs 'to work his ends.' In the spring of 1811 his father was taken away by death. This awful providence was a means of bringing him again to reflect on the sins of his life, and to mourn the flight of the 'Spirit of Grace,' whom he had madly resisted. During this year he made many promises to turn from the evil of his ways; but unhappily failed in keeping them. *The sin which most easily beset him* being committed in the time of day, rendered him unfit for the work of repentance;

and when night came on his 'soul was full of troubles.' His sorrows arose to such a height that sleep departed from him, and Satan, to add to his affliction, strongly tempted him to put an end to his life. The wrath of God so heavily bore upon him, that he has been frequently heard to say, "that for aught he knew, he felt himself as miserable as if he had been enveloped in a flame of fire." Thus did his "days in one sad tenor run," until the March of 1812. All these things he endeavoured to conceal. But the cry of distress is heard through a variety of organs; and if forbidden to express itself through one, it instantly betakes itself to another; so that although he did not orally declare it, it was so manifest that one of his pious neighbours inquired diligently into his case—gave him such instructions as he thought fit, and invited him to attend a meeting appointed for prayer. He complied with the request. It was truly a season of refreshing. The Lord poured out his Spirit upon young and old. He sought the Lord with all his heart—Christians joined in making supplication on his behalf, and before the solemn services were ended, he arose and testified that his "sins were blotted out, and the love of God was shed abroad in his heart by the Holy Ghost given unto him." From this time he denied himself, and took up his cross. He united himself to the Methodist Society—exhorted sinners to "flee the wrath to come"—prayed in the public congregation—in the family—and spent much time in private devotion. But man is a mutable being. Sad proof of this he gave by committing again "the sin which beset him." This was known to his familiar friend, Mr. Finch, who suffered one night to pass without speaking with him on the occasion. But feeling the force of that saying, "Thou shalt not suffer sin upon thy brother," he went to him and expressed his sorrow for his late offence. For this he was very thankful, and evinced all that compunction for sin which was shown by the penitent king of Israel; and in so doing he exhibited one of the finest traits of the Christian character—"Let the righteous smite me and it shall be a kindness—let him reprove me, and it shall be an excellent oil." After this God "restored unto him the joy of his salvation," and he was "stedfast and unmoveable, always abounding in the work of the Lord." He was now appointed to the charge of a class, which place he filled with dignity and usefulness till he was called to share in purer services, and to occupy a loftier place in the heavenly world. To follow the Creator in his "goings forth," affords the *purest* pleasure of which we are capable. But when the Almighty plants his footsteps beyond the ken of human intellect, far from exciting a sensation of pain, it should increase our admiration of the Divinity, and prompt us to unreserved submission and adoration. The time was at

hand when this man of God was to "rest from his labours." About the middle of December the "last malady" fastened upon him, which was not to let go its hold till it had accompanied the body down to the grave. Nothing, however, was discovered during the first two weeks of his illness, tending to move the fears of his friends or his physician. But on Monday, January 3, his symptoms became alarming, and excited fears that he was near his end. But his rapid advance towards the eternal world did not terrify him, nor interrupt "the peace of God which ruled" in his breast. He had had too long experience of his Redeemer's goodness to distrust it in this time of trouble —and he waited only for orders "to depart and be with Christ." On being asked what were his prospects? he answered, "O! I have not a doubt! not a doubt! The veil is withdrawn, and I see him who is invisible."

During this triumph of his soul he was deeply concerned for the salvation of others. It appeared as if he already saw the tribunal erected, and sinners waiting the final decision of the righteous Judge.—"O, said he, what other sentence will be pronounced, than that which shall consign you to everlasting burnings!" Here he broke out in fervent prayer for one who once "knew the way of righteousness," but had long since "turned from the holy commandment." And having prayed for his recovery, he added, "It were better that you had remained in your sins, than after obtaining forgiveness, and 'tasting that the Lord is gracious,' you should crucify the Son of God afresh." (Let this be a warning to backsliders to "repent and do their first works, lest the Son be angry, and they utterly perish in their own corruptions.") Turning to his wife, and seeing her weeping, he asked, "What is the matter?" She gave him an indirect answer. "I did not know, said he, but you were murmuring against God—Fear not—God will do right." Some one going to his bed-side, asked, "Sir, have you any doubt of your acceptance with God, and your preparation for heaven?" He answered in a strong voice, "O no! my way is clear—not a cloud hangs over my prospect! The God in whose service I have spent the last eight years of my life, will give me a happy deliverance,"—and then exclaimed, "Glory! glory!—God is faithful that hath promised."

Tuesday 4th, the tokens of approaching death were still more apparent, and his disorder baffled the skill of the physician, and proved superior to the power of medicine. But his "heart was fixed, trusting in the Lord." He rejoiced in the midst of his sufferings.—He endured "as seeing Him who is invisible." He bore his pains with uncommon fortitude, and in the severest agonies he would cry out "O, my God, how good thou art!"

Wednesday 5th, nothing more favourable appeared. But while his body was sinking to its mother dust, his soul was rising to its father God. His pains subsiding a little, he fell asleep; but shortly awoke in an exstacy of joy, and sung the following lines:

And let this feeble body fail,
And let it faint or die;
My soul shall quit this mournful vale,
And soar to worlds on high:
Shall join the disembodied saints,
And find its long-sought rest;
That only bliss for which it pants
In the Redeemer's breast.

Much of Thursday he employed in prayer; and though he was about to join the "general assembly and church of the first born," yet he longed for the prosperity of the church on earth. He prayed for the revival of God's work—for the extension of the Redeemer's kingdom—for the poor heathen—for the conversion of sinners, and for those that were just entering the eternal world; and these petitions he put up, one would suppose, with as much zeal as though he were engaged in his own behalf.

Friday afternoon, whilst the lamp of life was going out, he triumphed more than ever in God his Saviour. "O, said he, how willing I am to die! I shall soon be at the right hand of God." He then earnestly exhorted professors of religion to "grow in grace, and in the knowledge of Christ;" to "perfect holiness in the fear of the Lord," and persevere in the way of "well-doing," to the end of their course. To those that were yet in their sins, he said, "death is coming on apace—my strength fails, and I can say but little; but I beseech you neglect not the awful concerns of eternity, but prepare to meet your God. Religion is worthy the choice of you all, and claims your immediate attention." "I feel," continued he, "that I am going direct to heaven." After making some further remarks on the excellence of religion, and the importance of communion with God, he said, apparently to enforce his exhortations, "Come see a Christian die." His attention was then suddenly turned to the mortality of our species, and their following each other in quick succession to their "long home." "See!" said he, "how they are huddling in the grave—But the grave has charms for me, and presents a delightful appearance! I feel the overwhelming power of God! O what showers of grace refresh my soul! Never, never was I so filled with the presence of the Lord." During the night he revived a little, and was heard to say, "Tell brother Finch I am of the same mind yet"—which were his last words. The most intimate

friendship had, for a long time, existed between brother F. and himself; and he had often told him of the manifestions of God to his soul, and that he was persuaded he should leave the world rejoicing. Hence he says, "I am of the same mind yet." And having "fought the good fight, he finished his course" on Saturday morning about eight o'clock. It was a solemn time; and to witness his joy and fortitude in the agonies of death filled the minds of many with amazement. He proved the truth of that saying, "The path of the just is as the shining light, that shineth more and more unto the perfect day." His faith strengthened as he drew nigh to eternity, and he parted from earth without a sigh or murmur, "knowing that in heaven he had a better and an enduring substance."

"His joys be *mine* each hearer cries,
When *my* last hour arrives:
They shall be yours my *verse* replies,
Such only be your lives." COWPER.

Miscellaneous.

THE DOCTRINE OF FUTURE PUNISHMENT CONSIDERED.

(Continued from page 117.)

II. THE Justice of God. Justice in God, is defined by some as "that essential perfection, whereby he is infinitely righteous and just, both in his nature, and in all his proceedings with his creatures, prescribing equal laws as the supreme governor, and dispensing equal rewards and punishments as the supreme Judge." Psalm lxxxix. 14. Or as defined in Doddridge's Lectures, Vol. I. Lect. 89. "That governor is said to administer his government with JUSTICE, who in proportion to his legal power distributes good to the virtuous, and evil to the vicious, or in other words, treats his subjects on the whole according to their characters."

PROPOSITION.

"God is with respect to his dispensations, on the whole just to all his rational and free creatures."

DEMONSTRATION.

1. All rational and free creatures are the proper subjects of moral government, i. e. are capable of being governed by a law enforced by the sanction of rewards and punishments.

2. It is highly congruous that they should be treated with favour or severity, as virtue or vice do on the whole prevail in their tempers and conduct.

3. It would be justly accounted an infamous thing, for any created governor to act contrary to the rule of Justice, in his treatment of any such creatures committed to his government.

4. The most excellent creatures might in some imaginable instances lie under some temptations of this kind, to which God cannot possibly be exposed.

5. It would be most dishonourable to conceive of the divine being, as acting contrary to those rules, and dispensing final good and evil without regard to the moral character of his creatures. "God is therefore just in all his dispensations to mankind."

That man is a moral and accountable agent, a creature formed for religion, possessed of powers and faculties capable of contemplating the great Author of his being, and Lord of the Universe, of adoring his perfections and of acting from *a regard to his authority* and in obedience to his Laws, are truths so clear, that it would be lost labour and a waste of time, to strive to make them plainer. Man, surely is a creature of law, and what notion can we have of a law without a sanction? none. Or to what purpose would it be to make laws, if they were left without sanction of punishments against the transgressors? In all civilized countries and well regulated governments, it has been judged necessary to enforce the observance of the laws with sanctions of penalties against the violaters of them. And these very men who are so clamorous against the enforcement of the divine law by punishment, are frequently seen to recur to the laws of the government under which they live for redress of injuries which they assert they sustain. As parents too, or masters, they see no inconsistency in their principles, nor impropriety in their conduct, to make their children, or servants observe *their* commands. But when they themselves, as subjects of the Divine Law, are to be considered as objects of God's displeasure, and obnoxious to punishment, in consequence of transgressing *His* law, they then cry out against the injustice of such a procedure, as if man could be more just than God.

It is argued by them, that it would be inconsistent with the justice of God, to inflict *eternal* punishment, for offences committed in so short a space of time. To which it may be replied: 1. that it is against the infinite Majesty of God the offence is committed. And that it seems to be according to the soundest dictates of reason, and agreeable to the principles and usages of the most enlightened and best regulated governments, to graduate crimes, and to apportion punishment to their respective magnitude and enormity. What then must be the enormity of the offence that is committed against *Him* who is King of Kings and Lord of Lords, and what short of *eternal*

destruction from the presence of the Lord, and from the glory of his power, 2 Thess. i. 9. would be an adequate punishment for such an enormous offence?

2. It may be answered that whatever reasons require a *temporary* hell, will also require an *eternal* one. As for example, the display of God's wisdom, holiness, justice, majesty, and power:—a regard to his slighted and injured Son: his violated law, his rejected gospel, his abused patience, slighted promises, despised threatenings, and the impression it may make on the inhabitants of happy worlds: see Eph. iii. 10. to whom the punishment of the damned may be an instructive spectacle.

3. It may be farther observed, that God has been pleased to advertise us of the consequences of violating his law, and of neglecting that great salvation which has been purchased by the death of Christ, and has warned us frequently and plainly of the inevitable and eternal misery that awaits the finally impenitent: so that we have not even a plea of ignorance, but are left to our own choice.

III. The Truth of God. Although in the commencement of these strictures it was assumed as a postulate, that there is a difference between vice and virtue, it may not be amiss to present the reader with a few quotations, from eminent writers of acknowledged abilities, on this subject.

"There is in virtue a natural and interior fitness, and in vice a similar unfitness and injustice, so that virtue and vice are two kinds of qualities, naturally and morally different."—*Bayle, quoted by Robinson, Claude's Essay, vol. 2. page* 403.

"What he (God) has determined to be right, is essentially and inherently right: what he has determined to be wrong or evil, is inherently and essentially so. A thing is not good, because God has commanded it: a thing is not evil because he has forbidden it. He has commanded the *good*, because it is in its own nature *good* and *useful*: he has forbidden the *evil*, because it is in its own nature *bad* and *hurtful*." *Dr. A. Clarke's note on* 1 *Kings, ii.* 3.

"To imagine that Justice in God is not the same thing as Justice among men, but something transcendent, and we know not what; is in reality subverting the *nature* of things, taking away the intrinsic difference between good and evil, and overturning the ground of all religion. For though the essence of God is really incomprehensible, yet the notion of his *moral attributes* must be easy and familiar, else the whole doctrine of the gospel would be insignificant to us. And all this is in scripture so constantly supposed to be true, that God there perpetually *appeals* to the common reason and natural judgment of mankind for the equity of his dealings with them. Ezek. xviii.

29. Isa. v. 3. Luke xii. 57. and so the apostle Paul, Rom. iii. 4. quoted from the fifty-first Psalm." *Dr. Samuel Clarke on the Attributes of God, Vol. I. page* 379.

"The conceit of Mr. Hobbes" says Dr Beattie, "that in the nature of things there is no distinction between just and unjust, right and wrong: and that in civil society the will of human governors is the sole standard of duty, and consequently of the law of nature; this conceit, I say, we need not stop to examine. For Hobbes and his paradoxes are now forgotten, as they deserve to be; and Dr. Clarke, in his excellent work on the evidences of religion, has proved, that this paradox is both absurd and self-contradictory as well as impious." *Beattie's Works, vol.* 8. *page* 255. *Philadelphia Edition*, 1809.

"*Man is a creature subject to law*," says Mons. Claude "that even the light of his conscience discovers an *essential difference* between vice and virtue, good actions and bad; that thence come the emotions of conscience, and the judgments we make of one another's actions, approving or condemning them; for this necessarily proves, that there is a common rule by which we acknowledge all men ought to live; and this is a truth so natural to all men, that the wickedest of all, who endeavour to elude its application to themselves, do, however, acknowledge it, when proposed in general, and applied to other subjects.—If there be a law common to all men, there must be a supreme Judge, before whose tribunal they must appear to give an account of their actions; and if there be a supreme tribunal to judge, it necessarily follows, that there are punishments ordained for the transgressors of this common law. Law, Judge, Punishment, are three things which reason and nature have joined together in indissoluble bonds. A law is no law if it does not suppose a judgment, and judgment is no judgment if it does not suppose punishment: but if these three things be inseparable from each other, they are also from a fourth, the nature of man, and dignity of his condition, as he is a *reasonable creature*, reason being only a principle of good or evil, or, if you please, a power which renders us capable of good and evil, in opposition to brute beasts, not naturally made capable of either vice or virtue. It must therefore be owned, that we are subject to a law, a law relates to a judge, a judge to a dispensation of punishments, so that these four things, reason, law, judgment, and punishment are truths of incontestible evidence, nor can any one be denied without destroying them all."—*Claude's Essay, Vol. II. page* 402.

The Apostle Paul asserts the same things in that remarkable declaration of his, Rom. ii. 14, 15. *For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themsleves; which shew*

the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another. And with Dr. Macknight's valuable note on the latter verse I shall close these quotations. "As the *law* in this passage signifies *divine revelation*, *the work of the law* must be the discovery of men's duty, which revelation makes by its precepts. The same discovery is in part made by men's natural reason and conscience, on which account it is said to be written on their heart. The reality of such a *natural revelation*, made to the heathen, Taylor observes, the Apostle hath proved by three arguments: 1. By the pious and virtuous actions which many of the heathens performed: 2. By the natural operations of their consciences: 3. By their reasonings with one another, in which they either accused or else excused one another. For in these accusations they must have appealed to some law or rule. Thus, in the compass of two verses the Apostle hath explained what the *light of nature is*, and demonstrated that there is such a light existing. It is a *revelation from God*, written on the heart or mind of man; consequently is a revelation common to all nations; and so far as it goes, it agrees with the things written in the external revelation, which God hath made to some nations: for the mind of man, as made by God, harmonizes with the mind of God."

If then, it be an incontrovertible fact, that there is a natural and intrinsic difference between good and evil,—if it be a fact that God has impressed the minds of all men with this difference—if it be a fact that all men have an apprehension or notion of the Justice of God, and that punishment must naturally and of undeniable consequence follow sin, I conclude that these impressions were made by the God of Truth, and were intended not to lead men astray, but to conduct them to Him who is the fountain of Truth and Holiness.

When Christ held that conversation with his Disciples, a short period before his death, which is recorded in St. John's gospel, he promised them, after his departure, to send unto them the Comforter, who is called the Spirit of Truth, John xvi. 13. who would *guide them into all truth.* The influences and teachings of the Holy Spirit were not to be confined to the Apostles and immediate followers of the Lord Jesus Christ; but were to extend to, and be enjoyed by all his children and faithful followers to the end of the world. Now would it not be a reflection on the goodness and truth of the Deity, if his children were suffered to remain in ignorance of the cardinal doctrines of the gospel, notwithstanding they are earnestly and constantly seeking the Truth, and forming their lives according to his holy word? John vii. 17. Far from us be such an unworthy thought of God, as not only supposes him to conceal the truth from his

chosen ones, who fear his name,—Ps. xxv. 14. but to reveal it to those who are hostile to his government by denying its holy sanctions.

Considering, then, the natural and universal sentiments of men on the subject of rewards and punishments;—that the greatest critics in sacred and profane literature, and men most renowned for wisdom and piety, have firmly entertained and constantly asserted the affirmative of the question under consideration; and that the language of scripture is, on the whole, (and in things pertaining to duty and motive especially,) a plain and popular language, designed by the Spirit of truth to be understood in its popular acceptation; I hesitate not to affirm that *the finally impenitent and incorrigible sinner will be punished for ever in another life.*

(To be continued.)

For the Methodist Magazine.

THOUGHTS ON SINGING.

The savage recounts in rude strains the valorous deeds of his ancestors and friends, while the forests ring with the shrill notes of the feathered tribe. Man, in a more refined state, in mournful ditties laments the loss of his lover or relative, and soothes his sorrows in recounting their excellencies.

The Christian chaunts in melodious accents the greatness of redeeming love, while his heart gladdens at the prospect of joining the heavenly choir, where angels, cherubim, seraphim, continually cry, Holy, is the Lord God of Sabbaoth. Vocal music has a softening influence on the mind, raises it from earthly things, and prepares the worshipper to receive the truths of the gospel as seed sown in good ground.

An ancient Philosopher once said, "Let me make all the ballads of a country, and I care not who makes its laws:" that poetry, full of divinity and expression which is used in psalmody, will have no less effect than the philosopher's ballads.

Doctor Rush says, in his Essay on Education, p. 13, 14.—"To those who have studied human nature it will not appear parodoxical to recommend in this essay a particular attention to vocal music, its mechanical effects in civilizing the mind, and thereby preparing for the influence of religion and government, have so often been felt and recorded, that it will be unnecessary to mention facts in favour of its usefulness, in order to excite a proper attention to it."

Many that would be employed in frivolous or wicked amusements on the Sabbath, if they had been taught sacred music, would be found regularly at church, either joining in the heav-

enly theme or attentively listening to the captivating strains. Few churches have thin congregations where there is good singing; and instances are not few of persons going to church to hear the psalmody, to whom the word has proved spirit and life, and who have become living members, and have died in the triumphs of faith. While thus engaged in tuning their vocal powers, they are storing their minds with the rich productions of the poets, necessarily committed to memory, which will be to them a treasure in the day of need. Their bodies will also feel the beneficial effects of this delightful exercise, as our physical powers are strengthened by use. On this subject I would again quote the celebrated Dr. Rush, Essay, p. 80, on Female Education. "Vocal music should never be neglected in the education of a young lady in this country. Besides preparing her to join in that part of public worship which consists in psalmody, it will enable her to soothe the cares of domestic life. The distress and vexation of a husband, the noise of a nursery, and even the sorrows that will sometimes intrude into her bosom, may all be relieved by a song, where sound and sentiment unite to act upon the mind. I hope it will not be thought foreign to this part of our subject, to introduce a fact which has been suggested to me by my profession, and that is, the exercise of the organs of the breast, by singing, contributes very much to defend them from those diseases which our climate and other causes of late expose them to. Our German fellow-citizens are seldom affected with consumptions, nor have I ever known of but one instance of spitting of blood among them. This, I believe, is in part occasioned by the strength which their lungs acquire by exercising them frequently in vocal music." This constitutes part of their education. In the same page, he says, that "Mr. Adgate informed me that he had known several instances of persons, who were strongly disposed to the consumption, who were restored to health by the moderate exercise of their lungs in singing."

It would be strange indeed if even singing could not be carried to excess; but if any persons injure themselves, it is because they are untaught. A good singer knows that ease is essential to melody, and if the vocal powers are strained, it is the novice that is injured; because he thinks he sings better than others, he sings louder; and why? because he knows not the difference between noise and melody. But in above thirty years observation, I have no cause to think that any persons of my acquaintance have shortened their lives a single day by singing.

Singing has been considered an essential part of divine worship with all professing Christians.* We cannot sing by na-

* The Quakers excepted.

ture any more than we can read; and who does not desire to have his children taught to read? And if we wish them to sing, why not have them taught? To expect the end without the means, we consider enthusiastic; and surely those who consider singing a prominent part of their religious exercise ought to use such means as are in their power to enable them to join in it. The Methodists are now a numerous people, spread over the face of the earth; it is desirable that they should be enabled harmoniously to join in the praises of God wherever they meet. Many good tunes are so altered by unskilful singers, that those who have been singing the same tunes in different places, are unable to sing together, and in some instances the composer of the original would hardly be able to recognize the tune; and these variations will continue, unless they are corrected by the notes. Nor is it strange: language would suffer as much as music, but for the use of letters; the notes in music are as the grammar in language. It is desirable that vocal music should become a part of the education of the rising generation, because it will engage their attention, keep them from vain amusements, and bad company. I have rarely known a skilful singer deviate from the paths of virtue. It will cultivate friendly feelings among them, which will lead to acquaintance that may subserve even their temporal interest, and sweeten life: the charming powers of music would ensure their attendance with their parents at the meeting house, and eventually their minds would be opened to perceive the spirituality of the words they had so often sung; regeneration would follow, and as their parents must decline, they might enjoy the felicity of seeing their children become pillars in the church of God.—This would soften a dying bed. The greater number of our hymns breathe such ardent strains of piety, that some have scrupled to sing them; others, with more zeal than knowledge, have thought it criminal for those whose state they did not suit, to sing them. In answer, I would say, whoever thought it a crime for their children to learn their prayers or catechism, although they then did not perceive the spirituality of them? Or who of us object to the scriptures being made a school-book, because the children would read them over without then understanding their depth and sublimity? And who can say there is a greater impropriety in reciting the most devout hymns in tune, than the reading the same hymns in a suitable tone of voice, or committing them to memory? What could be more grateful to the feelings of pious parents, than to see their own and their neighbours' children assembled together, repeating in the most captivating harmonious strains, the hymns that had so often set their own hearts on fire? and if the children did not then understand them, the parents would contemplate with

pleasure the day when the enlightening grace of God should open their minds, apply them to their hearts, and make them as beneficial to their children, as they had formerly found them to their own souls: and what Christian's heart would not glow with gratitude in such a case? And as many pious christians are fond of singing the praises of the Most High, but understand but little of the art; as they have learned to pray since they have set out on the Christian course, I see no reason why they should not learn to sing with the understanding as well as with the spirit; and if they despair of learning vocal music scientifically, they may improve themselves by practising with those who sing correctly. I have known some, with good ears and memory, who have been good singers, although unacquainted with the theory; but the theory and practice together is the most excellent way. As Christians it becomes us to improve our talents, and sing in

HARMONY.

Philadelphia, February, 1820.

For the Methodist Magazine.

SOME ACCOUNT OF THE LIFE OF TERTULLIAN, WITH EXTRACTS FROM HIS APOLOGY.

THE following will give us some idea of the sufferings of the primitive Christians, and the calumny heaped on them by their enemies. We may also see something of their manners, which cannot be uninteresting to those who *partially* suffer, in consequence of following the same risen Lord, and who expect to share in the same glory.

"Quintus Septimus Florens Tertullianus, was born at Carthage, the metropolis of Africa. His Father was a Roman centurion, by whom he was educated in the Gentile religion, and furnished with all the learning that was to be had either in Greece or Rome, which, together with his extraordinary natural endowments, made him one of the most considerable persons who appeared in the first ages of the Church.

He was converted to Christianity towards the end of the second century, and a persecution breaking out a short time afterwards, he published an apology in behalf of the Christian cause, in which he strongly remonstrated against the injustice and cruelty of the Pagan magistrates. *This piece was in very great esteem with the antients*, and is said, by Jerome, to contain all the treasures of human learning. It is without controversy, a most excellent performance, well worthy the perusal of every serious reader; it may be met with in the English language in Mr. Reeves' collection of primitive apologies. We

shall subjoin the following lines by way of specimen; "If you, the guardians of the Roman Empire, must not examine the Christian cause, and give it a fair hearing; if the Christian cause is the only cause which your Lordships either fear or blush to be concerned for in public; be pleased to tolerate thus far, to let truth wait upon you in private, and to *read* the apology we are not suffered to *speak*. We enter not upon defences in the popular way, by begging your favour and moving your compassion, because we know the state of our religion too well to wonder at our usage. The truth we profess we know to be a stranger upon earth, and she expects not friends in a strange land. She came from Heaven, and there are all our hopes, and preferments—One thing, indeed, this heavenly stranger warmly pleads for, that you would vouchsafe to understand her well before you condemn her. That you hate us ignorantly, I prove from hence, because all who hated us heretofore, did it upon the same ground, being no longer able to continue our enemies, than they continued ignorant of our religion. Their ignorance and their hatred fell together. Such are the men you now see Christians, overcome by the piety of our profession; and the number of such professors are not less than they are given in; for the common cry is, town and country are overrun with Christians; and this universal revolt of all ages and sexes is lamented as a public loss; and yet this amazing progress of Christianity is not enough to surprise men into a suspicion that there must needs be some secret good, some charming advantage at the bottom, thus to drain the world, and attract from every quarter. But nothing will dispose some men to juster thought. In this alone human curiosity seems to stagnate, and with as much complacency, to stand still in ignorance, as it usually runs on in the discovery of science."

Tertullian lived to a great age. "The Marcionites, Appellites, Praxeans, Hermogeans, Jews, Gentiles, Gnostics, &c. have all felt the weight of his reason; for he has battered down their heresies with his mighty volumes, as with so much thunder."

In his Apology, chap. xxxix. "*Concerning the discipline of Christians; their employments, and manners of living*," we have a lively picture of primitive Christianity, as well as a true account of Paganism. How much Christendom is indebted to Christianity, let those judge who carefully read what follows.

"Having vindicated our sect from the calumnies of rebellion, &c. I come now to lay before you the Christian way and fashion of living. We Christians, then, are a corporation or society of men most strictly united by the same religion, by the same rites of worship, and animated by one and the same hope. When we come to the public service of God, we come in as for-

midable a body as if we were to storm heaven by force of prayer; and such a force is a most grateful violence to God.—When this holy army of suppliants is met and disposed in godly array, we all send up our prayers for the life of the Emperors, for their ministers, for magistrates, for the good of the state, for the peace of the empire, and for retarding the final doom.

"We meet together also for the reading of holy scriptures, and we take such lessons out of them as we judge suit best with the condition of the times, to confirm our faith either by forewarning us what we are to expect, or by bringing to our minds the predictions already fulfilled. And certainly our spiritual life is greatly nourished by reading the holy scriptures, our hopes thereby are erected, and our trust fixed and settled upon God: However, besides the reading, we continually preach and press the duties of the gospel with all the power and argument we are able; for it is in these assemblies, that we exhort, reprove, and pass the divine censure or sentence of excommunication; for the judgments in this place are delivered with all solemnity, and after the maturest deliberation imaginable, as being delivered by men who know they are pronouncing God's sentence, and act with the same caution as if God stood visibly among them, and the censures here pronounced are looked upon as an anticipation of the judgment to come, and the sinner precondemned by God, who has sinned to such a degree, as to be shut out by the ministers from the fellowship of the faithful, the communion of prayers and sacraments and the rest of that sacred commerce.

"The presidents or bishops among us, are men of the most venerable age and piety, raised to this honour not by the powers of money, but the brightness of their lives; for nothing sacred is to be had for money. That kind of treasury we have, is not filled with any dishonourable sum, as the price of a purchased religion; every one puts a little to the public stock, commonly once a month, or when he pleases, and only on condition that he is both willing and able; for there is no compulsion upon any: all here is a free-will offering; and all these collections are deposited in a common bank for charitable uses, not for the support of merry meetings, for drinking and gluttony, *but for feeding the poor; and burying the dead, and providing for boys and girls, who have neither parents nor provisions left to support them; for relieving old people worn out in the service of the saints, or those who have suffered by shipwreck, or are condemned to the mines, or islands, or prisons, only for the faith of Christ;* these may be said to live upon their profession, for while they suffer for professing the name of Christ, they are fed with the collections of his Church.

"But strange! that such lively expressions of Christian charity cannot pass with some men without a censure; for look (say they) how these Christians seem to love each other, when in their hearts they hate each other to death? How forward are they to stake their lives for one another, when inwardly they could cut one another's throats? But the true reason of this defamation, upon the account of styling ourselves brethren, I take to be this, because the name of brother is found with these men to be only a gilded expression of a counterfeit friendship. But you need not wonder at this loving title among Christians, when we own even you yourselves for brethren by right of one common nature; although indeed you have cancelled this relation, and by being inhuman brethren have forfeited the title of men; but by what divine ties are we Christian brethren, we who all acknowledge but one and the same God, as our universal Father; who have all drank of one and the same Holy Spirit, and who are all delivered as it were from one common womb of ignorance, and called out of darkness into his marvellous light! But it may be we cannot pass for real brothers with you, because you want a tragedy about the bloody feuds of the Christian fraternity; or because our brotherly love continues even to the division of our estates, which is a test few brotherhoods will bear, and which commonly divides the dearest unions among you." If there have been many "bloody feuds" in Christendom since this was written, they have all been occasioned, not by Christians, but by men living in Christendom—called Christians, but possessing the spirit of their father the devil, who was a murderer from the beginning.

Religious and Missionary Intelligence.

EXTRACT OF A LETTER FROM SETH LEWIS, ESQ. TO REV. ROBERT R. ROBERTS, ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Opelousas, Sept. 24, 1818.

Rev. Sir,

Though I am personally unknown to you, I trust the subject on which I now write will sufficiently apologize for my troubling you with this letter. My object is to lay before you a sketch of our situation in this Country with regard to Religion, and to entreat you, if practicable, to relieve our wants in this respect. This circuit, at present under the care of the Rev. Thomas Nixon, seems to me much too large for a single preacher; and the more so as in the whole extent of it there is not a

single local preacher, except one Presbyterian who resides at Alexandria, and two or three of the Baptist Church who reside near the upper part of the circuit, and who sometimes come into this parish and preach to the people. But from the neighbourhood of this place to Berwick bay, a distance of near one hundred miles, the voice of a protestant minister of the gospel is scarcely ever heard except when the Methodist preacher comes round to his appointments. This with his utmost exertions he is able to do only once in five weeks, travelling each time not less than five hundred and eighty miles according to the computed distances. This alone may enable you to judge how necessary it is to send more ministers into this circuit. Where the preaching of the gospel is seldom heard, the Christian waits with patience, and rejoices when the time comes for him again to hear the glad tidings of salvation, and join in the public worship of the God he loves:—Not so the men of this world, who it is to be feared are rather "like the man beholding his natural face in a glass, who goeth and straightway forgetteth what manner of man he was." Does not the long intervals between the times of preaching give time for many good impressions to wear off and be lost? Is it not to be feared that many a good seed sown that might spring up and bear fruit, is thus choaked and destroyed among the thorns, when the tender plant by more frequent watering might have been preserved alive? With the exception of a few names in this extensive circuit, all appear careless of the one thing needful, and I am confident that could you find time to pass through our country and witness for yourself the state of religion in it, your strongest sympathies would be awakened. Indeed, it seems to me important and very desirable, that if possible either yourself or one of the other Bishops should visit this almost insulated place.

This circuit is extensive,—its population already considerable and increasing. It includes five parishes, Rapide, Avagelles, St. Sandry, better known by the name of Opeloussas, St. Martin's, and St. Mary's; the two last included within the former parish of Attakapas.

The population is composed of two classes; first the original settlers, who are chiefly of French origin, and use the French language. These are, almost without exception, professed Roman Catholics: and Secondly, what is here called the American part of the people. The people in Rapide are chiefly American; in Avagelles I believe the majority are French, but of the numbers in these two I am in possession of no certain information:—In both, however, the population is fast increasing. This parish is believed to contain about eight thousand persons, probably one third of them American: St. Martin's about the same number, of which one fourth is believed to be American, and

St. Mary's about three thousand, a majority of whom are thought to be American. Amongst these are many men of education, and of considerable wealth; insomuch that perhaps the American part of the people in this circuit, in point of information and talents, may fairly vie with any equal mass of population in the union; but, as I observed before, all are immersed in the pursuit of the riches of this world, and to all appearance thoughtless of the world to come.

You will easily perceive the task the preacher assumes, and the talents he ought to possess, to stem the torrent of irreligion and vice among such a people. Talents would seem to be requisitite, such as will command the respect of all.

Your ob't servant and brother in Christ.

SETH LEWIS.

Extract of a letter from Mr. Thomas L. M'Kenney, agent of Indian trade, in answer to an application by Bishop M'Kendree for information concerning the establishment of Schools, &c. among the Indians.

Georgetown, D. C. March 13, 1820.

"At a place called *Spring-place*, in the Cherokee country, is that peaceful and interesting establishment which for fourteen years, and upwards, has kept its place, under the government of the Moravian Society, and over which the Rev. and venerable John Gambold has presided from the beginning; and from which the light of civilization has been emitted, though feebly, till this time; and now this apostle to the heathen, having been spared to witness it, enjoys the enviable gratification of seeing those feeble glimmerings multiplied, until a wide display of light surrounds his desert home, with which is happily mingled, and to no inconsiderable extent, the more interesting and lovely radiance of Christianity. Accompanying this you will receive a letter addressed to me by one of the first members of his wilderness church—*a native of the forest*, who owes the improvement which this letter sets forth, to the care and guidance of this good man. To give it additional interest, I have had the copy taken by a Choctaw youth who has lived in my family for nearly two years. The letter is *genuine*, and *unaltered*, except in its punctuation."

A COPY.

Mountjoy, January 15, 1818.

Honoured Sir,

You often write to my Dear brother Gambold, and I hear that you are a true friend to the poor despised Indians. God

bless and reward you for it, and grant you long life and happiness.

Now, as my uncle, Charles Hicks, is gone to Washington, to plead our cause before our dear father, the President, and make our distresses known, I take the liberty to write this to you. I wish you to be on my uncle's side, if I dare ask this favour: for we poor Indians feel very much humbled. I really know if our friends there, with you, knew our situation, they would sincerely pity us! Oh, for the sake of God's love and mercy pity us! If we do not get help from that quarter we are undone.

Our neighbouring white people seem to aim at our destruction. They have not the fear of God before their eyes; they seem not to believe in a Saviour; they set wicked examples before the poor ignorant Indians; they insult our people who bear it patiently. I cannot cease from weeping to our merciful Saviour, to shew mercy to us, and help from the hands of our oppressors. We are persuaded if our honoured father, the President, could see our great distress into which we are brought, he would weep over us, he would pity us, he would help us. Yet we live far off from him, and he cannot see us. Yet we constantly look from a distance to him for help, as poor helpless children look up to their father, crying to have pity on them.

Since I have experienced grace and mercy from my dear Saviour, and have become truly happy in him, and with his children, it is my constant prayer, that my whole dear Nation might enjoy the same blessing that I enjoy.

This grieves me more than I can tell, that at a time when there is a good prospect that many more will join the few who have embraced Christianity, we shall be driven away from the land of our fathers, which is as dear to us as our own lives; from our improved farms, from our beloved teachers, into a land strange to us; yea, into savage life again. Dear Sir, I declare I would prefer death to such a life again.

I am in hopes, and many more with me, that our beloved father, the President, will certainly help his poor children, when he hears from my uncle our distressed situation. Yes, God, the father of all mankind, will incline his heart to consider our case and help us. Oh, Sir, I implore you for the sake of the dear crucified Saviour, who shed his blood for the poor red as well as white people, continue to be our friend. Pray for us; plead for us; and the blessings of those who are ready to perish will come upon you, and the great Judge of all flesh, will, at the great day of retribution, remember your kindness to our poor people.

Signed,

MARGARET ANN CRUTCHFIELD.

EXTRACT OF A LETTER FROM ANTHONY BANNING TO BISHOP M'KENDREE.

August 9, 1819.

REV. AND DEAR SIR,

I embrace the opportunity of informing you that it has not been long since I was called by an impression of mind, as I believe from God, to visit several settlements that were destitute of the preaching of the gospel, where I had good times.—Amongst the rest I went to the Sandusky: I went through several of the Indian villages, had an interview with Mr. Walker, who is the agent placed at Sandusky; I discoursed with him pointedly and affectionately on the subject of religion. I had reason to believe from his friendly disposition, that he was convinced of the necessity of an interest in Jesus Christ. His wife I found to be a very intelligent woman, and I thought, from her conversation, not far from the kingdom. I conversed with many of the Indians, through Mr. Walker, who I found were seeking God; and others who were savingly interested in the merits of Jesus Christ. I had a meeting appointed on Tuesday, at their council house, which commenced about eleven o'clock. Mr. Walker interpreted for me. Soon after preaching began, such solemnity and weeping as was discoverable, I have not often seen amongst our Christian congregations. I truly felt the place awful by reason of the presence of God. When I was done they commenced singing, being assisted by a black man by the name of Steward. I preached again in the afternoon, as our meeting did not break up till near sun-down.

Many other circumstances occurred in the time of worship, as indications of friendship, and their devotion to God, which would swell my letter too much to relate.

I conversed with Steward, who gave me full satisfaction with respect to his piety, and his object amongst the Indians. Mr. Walker, and some of the Indians, further satisfied my mind about Steward, so that too much could not be said in his favour as to his usefulness amongst the Indians, considering his circumstances and opportunities.

It has struck my mind forcibly, that if the Conference should be disposed to send any person to preach to the Indians, that it should be left in such a situation as to let them fairly understand the nature of the case; and if application should be made to Congress for assistance, that this black man may not be forgotten. Mr. Walker, and the Indians, requested me to make their situation known to Conference: I promised to do it, and to visit them again next month, and spend some time with them.

Please to excuse the length of my letter, but make what use you please of it, making allowance for haste, &c.

I am with due respect, yours, &c.

ANTHONY BANNING.

To the Editors of the Methodist Magazine.

Rockingham Ct. Virginia, Feb. 20, 1820.

DEAR BRETHREN,

IT is with much pleasure I announce to you the prosperity of Zion, and the gracious work of God in this part of the world. In August last we held a Camp-meeting near Harrisonburg. The place was in a beautiful grove—the tents were generally well built of plank, with good floors, so as to be quite comfortable. At night the encampment was so well illuminated with lamps and light wood, as to enable the preacher to see the countenances of a considerable part of the congregation; and such were the order and decorum of the place, as to make it quite agreeable and safe for all who wished to be benefited by the meeting. It is true, some have said there was much disorder; but we have generally observed that disorderly persons can see the most disorder, and those who have attended the least to preaching, and been the most troublesome to the Managers, have had the most illiberal remarks to make. The best characters in the county were present, night and day, and concur in saying great good was done. The number of conversions was not as great, as at some meetings of the kind, at which I have been; but the work was deep and genuine. Since that time the sacred flame has spread through different sections of the country, and is yet progressing gloriously. In one village called Waynsborough, in Augusta county, where Satan has long reigned, and dissipation has been viewed as a mark of honour, there has been a marvellous change.

At the commencement of this revival there were symptoms of those extravagances which often characterise great revivals; but by some cautious remarks on the subject, and a little attention to the hymns and tunes used in singing, they soon disappeared, and the work has progressed with a tender and deep sense of the presence of God. Much weeping and little noise have been among us. In some instances children have attended —sought and found the pardon of their sins through the blood of Jesus, and returned to their parents with open arms and streaming eyes, declaring what God had done for their souls; and their unaffected simplicity, and astonishing fluency, with

the manifest love and concern for their souls, have had a blessed effect on their connections; and thus it is now working through whole families. Some that a few months ago were vile opposers, are now zealous members of the Church, and bid fair to become ornaments to the best of causes. In the course of six months we have added more than two hundred persons to the society, nearly all of whom, we have cause to believe, are happily converted to God. With pleasure I add, the whole district (Greenbrier) is in a prosperous way. In Greenbrier circuit, near three hundred souls have professed conversion during the last year. Join with us in ascribing glory, glory, to the Great Shepherd and Bishop of souls for what he has done for us unworthy mortals. May we learn to be more humble and thankful and faithful.

THOMAS KENNEDLY.

To the Editors of the Methodist Magazine.

Lynn, March 8, 1820.

DEAR BRETHREN,

WE are requested by the *Missionary Society* of this place, to forward to you for publication in your Magazine, extracts from another letter from our Missionary, the Rev. Joseph A. Merrill, addressed to said Society; dated Feb. 15, 1820.

ENOCH MUDGE.
ELIJAH HEDDING.

"Since my last communication, I have made two visits into the upper Coos country, and am happy to state, that the prospect still brightens. In Lunenburgh there is a gracious work of religion. I have attended a number of meetings in that place, and the power of God was evidently manifested among the people. The tears and sighs of mourners clearly discovered that the word was not delivered in vain. At one time nearly the whole assembly rose and requested prayers, and after the congregation was dismissed, a number of mourning and weeping souls tarried, and still desired we should pray for them. They readily prostrated themselves at the foot of the cross, while our prayers were offered to God in their behalf. Several have professed faith in the Lord Jesus, and others are still struggling for deliverance.

"There is a good work in the Congregational society in this town. At a meeting not long since, the preacher, after giving an invitation to the people to rise to be prayed for, and counting forty, urged the importance of their kneeling, from the example of Christ and the apostles; he then kneeled, and was

joined in this scriptural and rational act by nearly all the congregation.

"About one hundred have been added to the societies on Stratford circuit since the last conference; and, perhaps, more than that number on Landaff circuit.

"I have made a tour of about five weeks into Maine; preached in the towns of Shelbourn, Rumford, Bethel, Livermore, Augusta, Sidney, Gardner, Litchfield, and Vienna. In some of these towns I preached four and five times, and have reason to think the labour will not be lost. The prospect in several towns is good;—in Vienna about sixty have experienced religion of late, and the attention in most of these places is considerable.

"You observe in your letter that several wished to know how many miles I have travelled, and how many sermons I have preached since my appointment. I am not much in favour of this practice, generally; but as it is the wish of my friends, and has been a practice among Missionaries, I shall here state for the satisfaction of the Society, that I have visited and preached in seventy towns; travelled three thousand six hundred and seventy miles, (in about eight months) and preached two hundred and forty sermons; but how many families I have visited, I cannot tell.

JOSEPH A. MERRILL."

To the Editors of the Methodist Magazine.

Bristol, R. 1. March 21, 1820.

DEAR BRETHREN,

As your excellent Magazine is intended to benefit the Christian world, and especially the members of the Methodist Church, if you think the following account of what God has done through the instrumentality of the Methodists in the town of Bristol, (R. I.) worthy of publication, you will oblige a number of your readers by inserting it.

YOURS, &c.

ALLEN WARDWELL.

About the year 1791, a sea captain, providentially in the city of New-York, was happily brought to experience the truth; and, being a citizen of Bristol, on his return home he said to his friends and neighbours, in the language of the woman of Samaria, "Come, see a man which told me all things that ever I did: is not this the Christ?" A few were affected by this circumstance; but to most of the people it seemed like an idle

tale. This captain invited the Methodist preachers to come to Bristol.—They preached Jesus, a full and perfect Saviour, offered to the chief of sinners.—They taught salvation by faith in His all atoning merits.—They urged the necessity of being born again, and great was the effect of their ministry. Although there was great opposition, both from the world, and from professors of religion, yet God owned His word—sinners were awakened and converted; and at the close of the first year a little society was formed consisting of about eighteen members who rejoiced to bear the cross, and follow the footsteps of their divine master.

The work continued gradually to increase from year to year—The infant society grew in number and in grace. Great peace and union dwelt among them. Having no chapel, the Court House was occupied for preaching on the Sabbath, and the meetings of the society attended in private houses.

In 1805 the society had so increased as to enable them to build a neat and commodious chapel, which has always been well attended.

In 1812 a powerful revival broke out in the place; about *one hundred* joined our church—an equal number was added to the Congregational and Episcopal churches, and a few to the Baptist.

As a considerable number of our members are sea-faring men, our society has often been scattered, and the number remaining in town frequently fluctuating; but, blessed be God, union and love have wonderfully prevailed, and not an instance has occurred in which a member in the fellowship of the church has died either at home or abroad who has not given a dying testimony of the truth of our doctrines, and the power of divine grace.*

About the first of February last, several of our brethren went down to Bedford to a Quarterly Meeting. In this place there is a powerful revival of religion. On their return they appeared to be greatly quickened in spirit, and the holy flame soon began to kindle among others. Our stationed preacher, brother Thomas Tucker, now began to witness an answer to his many prayers, for his heart had often sighed on account of the iniquity of the people, and the low state of the church, and his daily and fervent prayer had been that God would revive his work.

* It should be recorded to the praise of God, that from among the members of this society who have fallen asleep in the Lord, an unusual number have been distinguished in their last sickness and death, with extraordinary manifestations of the presence and love of Christ; and have gone, not merely in peace and comfort, but also in songs of triumph and victory, to the paradise of God.

The brethren now united with him with all their hearts—prayer was incessantly offered to God for the out-pouring of his Spirit; and such a wonderful work has ensued as perhaps was never before witnessed in New-England, in the same space of time.

At our Quarterly Meeting, on the 19th and 20th February, pleasing symptoms of the revival appeared; but on the 26th, at a private house, the flame burst forth. While one convert, happy in the Saviour's love, was declaring what God had done for her soul, the power of God seemed to rest on all present—Saints rejoiced, while many sinners cried aloud for mercy, and went from the place deeply wounded for sin.

We soon found that no private house would contain the multitudes whose attention was called up, and consequently repaired to the chapel, which has been uniformly crowded with all classes of people, night and day. Loud have been the cries of the wounded; and apostolic zeal has attended the preacher and the brethren, and great indeed has been Zion's strength.

The means which have been used in this marvellous work, have been feeble, and God has taken the weak things to confound the mighty. Meetings have generally began with prayer and exhortation, after which the mourners have been called round the altar, where the children of God have joined in prayer in their behalf. From *thirty* to *sixty* have crowded the sacred place, and at almost every meeting some souls have experienced the power of converting grace. The testimonies of young converts have had a blessed effect. The work has been principally among the youth of both sexes—rather more males than females. Children have experienced converting grace, and have gone home and preached to their parents; and in some instances almost whole families have been happily brought to the knowledge of the truth. Some as vile characters as any in the place, have become servants and preachers of righteousness.

Among the other Societies there is great seriousness, and a prospect of a good work.

For about two weeks our chapel has been opened every day, in the morning, at two o'clock, P. M. and in the evening till near midnight.

The first week *seventy-eight* gave evidence of having passed from death unto life, and it is believed that about *one hundred and fifty* have witnessed a work of renewing grace in their hearts, in our chapel, within three weeks. The work still goes on solidly—many crowd the altar for prayer. Sometimes *one hundred* souls have been crying for mercy in the congregation at the same time; and an equal number, like bottles of new wine, ready to burst forth with the praises of God.

THE

METHODIST MAGAZINE.

FOR MAY, 1820.

Divinity.

THE LOVE OF GOD TO A LOST WORLD, DEMONSTRATED BY THE INCARNATION AND DEATH OF CHRIST.

Extract from Dr. A. Clarke's Sermon on John iii. 16.

(Continued from page 131.)

IV. FROM all this we may be clearly convinced that sin must be an inconceivable evil, and possess an indescribable malignity, when it required no less a sacrifice to make atonement for it than that offered by God, manifested in the flesh.

It is said in the text that God *gave* this glorious Personage, through His love to the world. Now, it is most evident from the Scriptures, that this *giving* implies the intention of God, that He should be considered as a *sacrificial offering*, and *die for the sins of mankind.* This our Lord Himself clearly expresses: *The son of man came—to* GIVE HIS LIFE *a ransom for many*, Matt. XX. 28. *I* LAY DOWN MY LIFE *for the sheep*, John X. 15. And that this was a *sacrificial* and *atoning death*, we find, because without it neither *repentance* nor *remission of sins* could be effectually preached in the world. *Thus it behoved Christ to* SUFFER *and to rise from the* DEAD—*that repentance and remission of sins should be preached in his name among all nations.* And in His institution of the Eucharist, He says, that *the cup* represents the BLOOD *of the new covenant, which was* SHED *for the remission of sins*, Matt. XXVI. 27, 28. Luke XXIV. 46, 47. And, because God *gave* Him for this very purpose, therefore is He called *the Lamb of God, that taketh away the sin of the world*, John i. 29. And, on this account, it is said that, *we were not redeemed with corruptible things—but with the* PRECIOUS BLOOD, τιμιω αιματι, *the* VALUABLE BLOOD of *Christ, as a lamb without blemish and without spot;* who verily *was foreordained before*

the foundation of the world, 1 Pet. i. 18—20. And, *he* GAVE HIMSELF A RANSOM *for all*, 1 Tim. ii. 6. And St. Paul expressly says, that *the great God, even our Saviour Jesus Christ*, GAVE HIMSELF FOR US, *that he might redeem us from all iniquity*, Tit. ii. 13, 14. So that this GIVING evidently means a *sacrificial offering; a giving up life unto death;* and this was the very design of God in sending His Son into the world.

And from what is said of this in the Scriptures we learn, that such an offering and sacrifice was indispensably necessary; for had it not been so, God would not have required it; and that He did require it, is most clearly and explicitly revealed. The Mosaic institutions derived their authority and origin from God. In them He required that the *lives* of certain *animals* should be offered at his altar, as a *redemption price* for the *lives* of *transgressors:* and yet in these *sacrifices, offerings, burnt offerings,* and *sacrifices for sin, which were offered according to this* very LAW, He *took no pleasure*, because it *was not possible that the blood of bulls and of goats should take away sin.*—See Psa. xl. 6—8. collated with Heb. x. 4—7. Nor had these any significancy, nor could have any effect, but as they *referred* to the *sacrificial offering* of the *life* of our *blessed Lord*, who was that *Lamb of God*, (that One which God alone could provide,) that could *take away the sin of the world;* and which was, in the purpose of God, SLAIN *from the foundation of the world*, Rev. xiii. 8. And, therefore, the Apostle justly argues, that the *law*, in these sacrificial rites, was only the *shadow of the good to come*, and *not the very image* or substance *of the things;* and, consequently, *could not make the comers thereunto perfect*, could neither pardon nor purify them. Heb. x. 1. The whole sacrificial system being little more than a *continual remembrance* of the demerit and destructive nature of sin; and of the utter impossibility that any human means could be effectual to remove its guilt, and deserved punishment; and, therefore, the incarnation, passion, and death, of the Lord Jesus, were intended in God's infinite counsel, and provided by His indescribable love, to do what the law could not perform;—*God so loved the world.*

From this view of the subject I am led to contend:—

1. That this sacrifice was indispensably *necessary*, else God had not required it.

2. That nothing *less* or of *inferior* worth, could have answered the end, else God would have required and provided *that:* for it would be derogatory to his wisdom to require or provide less than was necessary fully to accomplish his design; for thus the effect could either not be produced; or, if produced, be brought about with such a penury of means, as would little comport with the dignity and sufficiency of the divine plenitude; and would leave endless place for *doubt* in the human breast,

whether such scanty means could be considered sufficient to accomplish so great an end.

1. It would be equally inconsistent with God's wisdom, as well as with His *justice*, to require *more* than what was absolutely necessary; as this would imply, 1. A needless display of *means* to accomplish an end, which, when produced, could not justify the means employed. 2. It would imply an unjust exaction of more payment than the sum of the debt, and thus be an impeachment of the Divine equity.

2. It appears from the nature of this *sacrifice*, that could it be conceived *possible* that a *greater sacrifice* had been necessary, yet it must appear impossible that such an one could have been provided; for a greater than God manifested in the flesh, could not have been produced; for God himself could furnish nothing greater than the *Almighty's Fellow*, Zech. xiii. 7. *Awake, O sword against my shepherd, and smite the man that is* MY FELLOW, *saith the Lord of Hosts. Smite the Shepherd and the sheep shall be scattered.* See Matt. xxvi. 31. where these words are quoted by our Lord, as referring to his sacrificial death; and see John x. 30. where the same sentiment is delivered in the words, *I and the Father* ARE ONE, εγω και ὁ Πατηρ εν εσμεν. Thus God gave the greatest gift his eternal plenitude could provide; and beyond which heaven itself had nothing more valuable or glorious to impart.

3. As every thing that God does is of *infinite worth* and *value*, and must be sufficient to accomplish the *end* for which it was designed; we may, therefore, safely conclude, that "the death of Jesus Christ upon the cross for our redemption, was a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; for such a sacrifice God did *require*, as we have already seen; and it was for this very purpose that he did require it, viz. that they who believe in Him might not perish, but have everlasting life. And as there is in it such a fulness of merit, it must excite the strongest confidence in them who flee to lay hold on the hope set before them in the gospel.

4. As nothing less than this infinitely meritorious sacrifice could have been sufficient for the redemption of the world, we see in it the *destructive nature of sin*, and its (any thing but) *infinite demerit*. If we look on sin in itself, our minds get soon bounded in their views, by *particular acts of transgression*, of which we can scarcely perceive the turpitude and demerit; as we neither consider the *principle* whence they have proceeded, the *carnal mind* which is *enmity against God;* nor the *nature* and *dignity* of that God against whom they are committed. But when we consider the infinite dignity of Jesus, whose passion and death were required to make atonement for sin, then we shall see it as *exceed-*

ing sinful, κατ' υπερβολην, that its vitiosity and turpitude are *beyond all comparison and description.* Rom. vii. 13.

5. We not only see the exceeding sinfulness of sin in the *grandeur* of the *sacrifice* required for its expiation; but we see also, in the *dignity* of the *redeeming nature*, the dignity of the *nature to be redeemed.* Had the human nature been inferior to the angelic nature, the sacrifice of an *angel* or *archangel* might have been deemed sufficient to make an atonement for the sin of *man:* though even this could not have possessed *infinite merit;* and, therefore, even allowing the inferiority of the nature of man, must have been in many important respects inefficient. But so radically great and excellent was the human nature, that nothing less than the *incarnation of God* could be sufficient; and by this means this *being* who was made in the Divine image, and in the most intimate union with God, was restored to this *image;* and consequently to the same union. But as I have spoken particularly on this subject already, I need not extend the argument any further here.

V. But we must not suppose that because such an infinitely meritorious sacrifice has been offered for the salvation of the human race, that therefore they must *necessarily* be saved, merely because the offering has been made. Our Lord guards us against this error by shewing us in the text that the *gift of God's love* becomes effectual to the salvation of them only who believe: *that whosoever* BELIEVETH *in him should not perish, but have everlasting life.*

Now, as what the *law* speaks, it speaks to them who are *under the law;* so, what the *gospel* speaks, it speaks to them who are *under the gospel:* i. e. who live in a Christian country, and have the opportunity of reading and hearing the word of life. As those who sin under the law, shall be judged by the law; so those who sin under the gospel, shall be judged by the gospel. The text, therefore, does not relate to those *heathen countries* to which the word of this salvation has not yet been sent.

But what is that *believing* to which this salvation is annexed? I need not discuss this subject here at large, having already treated it in the most circumstantial manner in a discourse on Acts xvi. 30. intitled *Salvation by Faith.* It is enough to state, in general terms, that *believing* here implies *giving credit to what God has spoken* concerning *Christ*, His *sacrifice*, the *end* for which it was offered, and the *way* in which it is to be applied in order to its becoming effectual.

1. It does appear to me that it is absolutely necessary to believe the proper and essential Godhead of Christ, in order to be convinced that the sacrifice which has been offered is a *sufficient* sacrifice. Nothing less than a sacrifice of *infinite merit*, can atone for the *offences of the whole world;* and purchase for mankind an

ETERNAL GLORY: and if Jesus be not properly, essentially, and eternally God, He has not offered, He could not offer, such a sacrifice. The sacred writers are nervous and pointed on this subject, as we have already seen: nor can I see that any sinner, deeply convinced of his fallen guilty state, can rely on the merit of His sacrifice for salvation, unless he have a plenary conviction of this most glorious and momentous truth. As eternal glory must be of infinite value; if it be purchased by Christ, or be given as the consequence of His meritorious death, then that death must be of infinite merit; or else it could not procure what is of infinite value. So that, could we even suppose the possibility of the pardon of sin without such a merit, we could not possibly believe that eternal glory could be procured without it. It must be granted, if Christ be but a *mere man*, as some think; or the *highest* and *first* of all the *creatures of God*, as others suppose; let his *actions* and *suffering* be whatever they may, they are only the obedience and sufferings of an *originated* and *limited* being; and cannot possess infinite and eternal merit: but the contrary has, I hope, been satisfactorily proved.

2. It is necessary to *believe* that His *sufferings* were not *accidental*, or the mere *consequence* of Jewish *malice*, and His own *inflexible integrity*. Jesus was not a *martyr*, but a *sacrifice*. Before Jews or their malice existed, His *sacrificial death* was designed, because it was absolutely necessary; therefore is He called *the Lamb slain from the foundation of the world*. Here is no *martyrdom*, no *fortuitous suffering*; here is nothing less than a *sacrificial* offering.

3. It is necessary to *believe*, to be *fully persuaded*, that He died for our offences, and rose again for our justification; that this was the very *end* or *object* of His incarnation, passion, and death. That He died for every *human soul*, for all who are *partakers* of the *same nature* which He has assumed; that the merit and benefits of His death must necessarily extend to all mankind, because He has assumed that *nature* which is common to all:—nor could the merit of His death be *limited* to any particular *part*, *nation*, *tribe* or *individuals*, of the vast human family. It is not the nature of a particular nation, tribe, family, or individual, which He has assumed, but the nature of the *whole human race*: and "God has made of ONE BLOOD all the nations of men, for to dwell on all the face of the earth," that all these might be redeemed with *one blood*; for He is the *Kinsman* of the whole. The merit of His death must, therefore, extend to *every man*, unless we can find *individuals* or *families* that have not sprung from *that stock* of which he became incarnated. His death must be infinitely meritorious, and extend in its benefits to all who are partakers of the same nature, because He

was GOD *manifested in the* FLESH: and to *contract* or *limit* that merit, that it should apply only to a *few*, or even to *any multitudes* short of the *whole human race*, is one of those things which is impossible to God Himself, because it involves a moral contradiction. He could no more limit the merit of that death, than He could limit His own eternity, or contract that love which induced Him to undertake the redemption of a lost world.

4. We must *believe* that the *way* in which God saves man by Christ, is the *way of faith*. No human *works* can here avail; for were they ever so pure and perfect, they could not possess infinite merit, because their subject is a *limited* creature. Nor can any kind of *sufferings* be more available. I have proved elsewhere, that as sufferings are the *effects*, either *near* or *remote*, of SIN; consequently, they cannot destroy their *cause*. They can be no other in all points of view than the *miseries* of a *limited* and *imperfect creature*; and, consequently, cannot have that merit requisite to atone for offences against the Majesty of heaven; or procure for their *patient*, much less for the *whole world*, an infinite and eternal weight of glory.

Faith alone, therefore, is left, as the *means* by which the *purchased* blessings are applied. Although God is just, yet he can be the Justifier of him that believeth in Jesus; of him that believes on and trusts to the infinitely meritorious death of the Son of His love. For God never can act without a *reason*, and such a reason as can amply justify His acting. The death of Christ for man is a sufficient reason why God should forgive the man who reposes all his trust and confidence in him. And this very thing is a sufficient reason for God's *act*, and for man's *faith*.

I dwell the more particularly on the necessity of considering Christ's death as a meritorious *sacrifice*, and the necessity of believing in it as such; in order to distinguish the true *orthodox* or *scriptural faith* in Christ, from that of *Arianism*. This latter doctrine, of which most who speak and write seem deplorably ignorant, is built ostensibly on the *incomparable merit* of Jesus Christ. This is not the *Arianism* which is spoken of by many of the *fathers*; for they are continually confounding the doctrine imputed to Arius, with that held by multitudes who professed to be his followers; whose doctrine appears to be, in many respects, nearly the same with what is now called *Socinianism*. The Arianism which I refer to is that of the *present day*, which is founded in the following scale of *intellectual entities* and *perfections*; and which the doctrine of *metaphysics* has been called in to accredit and support. "The principal things," says a late author, "relating to *incorporeal essences* or *spirits*, taught us by *Revelation*, are the following:

1st, That GOD Himself is a *Spirit*; and *infinitely the most perfect* of all others; whose *high dignity* and *singular majesty* we call the *Godhead*, or *Deity*.

2d, That next to *God* there is another being, originally *a pure spiritual essence*, which in time assumed thereunto a *corporeal substance* or *body*, of a most excellent and superlative nature, who therefore is called the *Son of God*, or *next* to Him in *dignity*.

3d, We are informed also, that in the third degree of the *scale* of *spiritual essences* is one of a peculiar nature; having a near relation to the other two; and, from his office, has the name of *Holy Ghost*, as being the *sanctifier* of men.

4th, At an immense remove from these we find a fourth class of *incorporeal substances*, called *angels* by us, but by the heathens, *dæmons*, *genii*, *&c.* concerning which we read of various denominations, numbers, and subordinations: which latter is called the *hierarchy* of *angels*, and is usually reckoned threefold, viz. The *first hierarchy* contains the three most honorary orders, called *seraphims*, *cherubims*, and *thrones*; the *second hierarchy* consists of three intermediate orders, called *dominions*, *virtues*, and *powers*; the *third hierarchy* contains the three lowest orders, called *principalities*, *arch-angels*, and *angels*."—MARTIN'S *Philology*, article *Metaphysics*, p. 180.

This scheme is formed on the philosophical principle of the graduated scale of intelligences, and of entities in general; which maintains that there is no chasm or break from God, the Fountain of being, to the lowest inorganized particle of matter, or atom; and that all proceed from the indivisible particle of *inert matter*, through different forms of organized being, up to *animal life*; and through different degrees of animal life up to *intellectual*; and through various degrees of intellectual life up to GOD. *Matter* being more perfect as it approaches to, or arises from inertness, to *organization*; organization being more or less perfect as it approaches to, or recedes from *vitality*; vitality, being more or less perfect, as it approaches to, or recedes from *intellectual existence*; and intellectual existence, being more or less perfect, as it approaches to, or recedes from the ENS ENTIUM, or GOD. This scheme also supposes, that all *orders* of created beings are *connected* by certain *links*, which partake of the nature of the beings in the *ascending* and *descending scale*:—*e. g.* ANIMALS and VEGETABLES are linked together by the *polype*, or *plant animal*; FOWLS and REPTILES, by the *bat*; FISHES and BEASTS, by the *hippopotamus*; QUADRUPEDS and MAN, by the *ouran outang*; and MAN and ANGELS, by men of extraordinary powers, such as *Plato* among the ancients, and Sir *Isaac Newton* among the moderns.

This graduated scale of entities is highly illustrative of the manifold wisdom of God; and to it I have no objection, provided the holy and adorable TRINITY be left out of the question. From the lowest particle of matter, up to God, the scale may

be accurate enough: but when it attempts to *graduate* the Sacred *Persons* in the Holy Trinity, saying, as in the preceding extract, that the Son of God is *next in dignity* to God; that "the *Holy Ghost* is the third degree in spiritual essences, having a *near relation* to the other two;" we are not only to receive such assertions with caution, but to reject them *in toto*, as being utterly repugnant to Divine *revelation*, in which the preceding system says they are *taught*.

Revelation most certainly teaches us that there are *Persons* in the Holy Trinity, Matt. iii. 16, 17; but it no where teaches us that there is any *inequality* among those persons; for, "*In this Trinity none is* AFORE *or* AFTER *other; none is* GREATER *or* LESS *than another*: for, although there be *one Person of the Father, another of the Son, and another of the Holy Ghost*, yet *the Godhead of the Father, of the Son, and of the Holy Ghost, is* ALL ONE; *the glory* EQUAL, *the Majesty* CO-ETERNAL; for, *the whole Three Persons are* CO-ETERNAL *together, and* CO-EQUAL." Thus far the *Athanasian* creed is consistent with itself, and with the Sacred Oracles; and is point blank opposed to the Arian system, already produced; and to all refinements on that system of *origination, begetting, proceeding, &c.*: though, in other places, in contradiction to the above, it countenances those spurious doctrines.*

But I have intimated above that this doctrine is intended to oppose all *sacrificial merit* in the passion and death of Christ, while it allows Him a *moral merit*, in consequence of which God gives the covenant of salvation to the Gentiles; and pardons, sanctifies, and saves, all who believe the Christian revelation, and lead a holy life. This is specious, but radically unsolid. Its imposing aspect has deceived many, as it seems to *magnify the Lord Jesus*, while it *strips* Him of every kind of *merit*, but that which He has as a *righteous* and *holy man*.—This is by no means the view which the Sacred Scriptures give us of the merit of Christ, in His passion and death: and appears to me both defective and dangerous.

This scheme has got its best support, and highest colouring, from *Dr. J. Taylor*, whom I have often quoted in another place, with deserved approbation and delight; but whom I must refer to here with widely opposite feelings. From his *Intro-*

* This Creed, far from being a work of Athanasius, to whom it does not appear to have been attributed before the seventh century, is probably, not the work of any Greek Father. All the ancient copies of it are in Latin; and the Greek copies are evidently translated from them, and are of no antiquity.—The *Benedictines* have proved that it is not the work of Athanasius; and think it was written in France. They have entered it at the end of their edition, among the *spuria*. *When, where*, or by *whom* it was written, no man knows.

duction to the Apostolic Writings, I collect the following extracts; which contain, at least, the fair outlines of his scheme.

"God," says he, "*grounded* the extraordinary favours enjoyed by the Israelites, on Abraham's faith and obedience; and selected them *out of respect to the piety and virtue of their ancestors*."—Pag. 4.

"Jesus Christ, having assumed a human body, exhibited a pattern of the most perfect obedience, even unto death; in firm adherence to the truth He taught; and, in consequence of this, *He is a pattern* of *reward*, by being raised from the dead; and *having a commission* to raise all mankind: and to put all into the possession of eternal life who shall, in the last day, be found virtuous and holy.—*Ib.* p. 25.

"The BLOOD of *Christ* is the perfect OBEDIENCE and GOODNESS of Christ: nor is the blood of *Christ* to be considered only in relation to our Lord's death and sufferings; as if mere death or suffering were, in itself, of such a nature as to be pleasing or acceptable to God. But His blood implies a CHARACTER; and it is His blood, as He is a *Lamb without spot and blemish*, (1 Pet. i. 19.) that is, as He is *perfectly holy*, which is of so *great value* in the sight of God. His *blood* is the same as *his offering himself without spot to God*." Heb. x. 14.—*Ib.* p. 44.

"What *Christ* did was neither to incline God to be gracious, nor to disengage Him from any counter obligations, arising from law or justice, or what the sinner's case might deserve; but what *Christ* did and suffered *was a proper and wise* EXPEDIENT, *a* FIT GROUND *and* METHOD *of granting mercy to the world*."—*Ib.* p. 47.

"When I say, Christ's *love and obedience is a just foundation of the Divine grace*, I know not how to explain myself better than by the following instance:—there have been masters willing, now and then, to grant a relaxation from study, or even to remit deserved punishment, in case any one boy, in behalf of the whole school, or of the offender, would compose and present a distich, or copy of Latin verses: and one may say that the kind verse-maker *purchased* the favour in both cases; or that his learning, ingenuity, industry, goodness, and compliance, with the governor's will and pleasure, was a just ground or foundation of the pardon and refreshment; or a proper reason of granting them."—*Ib.* p. 49, *note*.

"Agreeably to this scheme, *Abraham* is proposed as a bright example of obedience and reward; and his *obedience* is given as the reason of conferring blessings upon his posterity; and particularly of having the *Messiah*, the Redeemer, and greatest blessings of mankind, descend from him.—*Ib.* p. 50.

From all this most exceptionable, most meagre, and inefficient scheme of salvation, we gather that, as God called Abraham from his Gentilism, revealed to him the knowledge of His name and nature, and made him eminent for piety and probity, that He might constitute him the head of a numerous posterity, whom He could bless, protect, and save, in the most extraordinary manner, on account of the *rewardable righteousness* and *merit* of their *progenitor;* so, He has sent Jesus Christ to enlighten and instruct the whole world, Jews and Gentiles; a Person, who in every respect did the will of God, and was obedient to the Divine will, even unto death; and who, therefore, like "the kind *verse-maker*," in the preceding illustrative instance, (which appears to have been made for the purpose,) may be said to have *purchased* the *favour* of God for the *offending world;* so that His super-eminent *goodness and compliance with the will of the Supreme Governor*, is a *just ground* and *foundation* of *pardon* and *salvation* to the world, and *a proper reason for granting them!*

This is a sort of rewardable *moral* merit, in reference to the world, just similar to that of Abraham, in behalf of the *Jewish people;* from which every idea of *sacrificial* merit and atonement is excluded. On this ground the martyred *Isaiah*, and the massacred *Baptist*, might have afforded to the benevolence of God a *sufficient ground* and *proper reason* for the remission of the sins of men; for, as the *life* of one man is as much, personally considered, as the life of another; and obedience unto death, as much marked the conduct of the evangelical *prophet*, of *Zechariah*, the son of *Barachiah*, and the holy Baptist, as that of our blessed Lord, if divested of His Godhead and Eternity, as this scheme supposes; might not they, or any of them, have been as *a complete a ground* why God should forgive the sins of the world, as the obedient life and death of Christ? Again, if Abraham's merit could extend to the whole *Jewish race*, why not to the *Gentiles*, in whose behalf chiefly the covenant was made? for it was made with him, while yet *uncircumcised;* and the pledge on God's part was, that *in his seed all the nations of the earth should be blessed.* Now, if this will hold good on the above reasoning, what need was there of the miraculous conception, the agony and bloody sweat, the cross and passion, the death and burial, the glorious resurrection and ascension, of the blessed Jesus? Why such an extraordinary *expenditure* of means and energies: why such an apparatus of prophecy, legal ordinances, sacrificial institutions, and miraculous interpositions; to keep in view the Divine purpose; to commemorate the facts by which it was prefigured; preserve the regal line from which the promised Seed was to issue; and

finally, to exhibit it to the world; if so much less, so indescribably less, might have accomplished the purpose? Was not all this

> "Just like an ocean into tempest toss'd,
> To *waft* a *feather*, or to *drown* a *fly*?"

But to see more fully the utter inefficacy of this pretendedly sufficient moral merit, let us hear what our Lord says in the text: "God gave his only begotten Son, that whosoever believeth on Him should not perish." Was any thing like this ever addressed to the Jews, in reference to Abraham? Were they ever promised *remission of sins*, provided they *believed* on this friend of God? Were *they* ever commanded to believe on him at all? Were they not ever led to consider that their *sacrifices*, where the *life-blood* of the animal was poured out in behalf of the offerer, were the grand cause of the *remission* of deserved punishment, and the forgiveness of sin? Did they not know that *without shedding of blood there was no remission;* and that the *sacrificial* code was the *essential* part of the Jewish system? And do not we see, from the concurrent testimony both of the *Old* and *New* COVENANTS, that all these sacrifices typified the offering of the *life* of Jesus Christ upon the cross, by which He obtained eternal redemption for us; so that he *who believeth on him*, as having "died for his offences, and risen again for his justification, is freely justified from all things, from which he could not be justified by the law of Moses?"

I contend, therefore, that this one circumstance, the *command to believe on Christ crucified for the remission of sins*, even leaving His Godhead entirely out of the question, utterly destroys the pretended parallelism between Abraham and Jesus; and completely saps, subverts, and ruins this splendid edifice. It is to that faith which credits, trusts to, and relies upon, the *meritorious blood* (*τιμιῳ αιματι*) of our Lord Jesus, which He sweat in the garden, and poured out upon the cross, as a full atonement and sacrifice for sin, that pardon and eternal glory are promised; and promised not on account of the merit of the *faith*, but the merit of the *Sacrifice*, which faith has apprehended.

(To be concluded in the next.)

Scripture Illustrated.

REMARKS ON THE OLIVE TREE.—HARMER.

We have before taken notice that the olive tree is very common in Judea: I would now remark, that the Scriptures frequently refer to it, and that those very references have given some pain to an ingenious traveller, on the account of trees of this species wanting a vivid verdure.

Mr. Sharp, in his forty-eighth letter from Italy, expresses his pain in these words, "The fields, and indeed the whole face of Tuscany, are in a manner covered with olive trees, but the olive tree does not answer the character I had conceived of it: the Royal Psalmist and some of the Sacred Writers speak with rapture of the green olive trees, so that I expected a beautiful green; and I confess to you, I was wretchedly disappointed, to find its hue resembling that of our hedges, when they are covered with dust. The olive tree may, possibly, delight in the barren district of Judea, but, undoubtedly, will disgust a man accustomed to English verdure."

The objection shows, that it is of some importance to attend to minute, and even seemingly trifling circumstances mentioned in Holy Writ, which is the great design of these papers. In considering it, I cannot allow the propriety of this worthy writer's method of alleviating the difficulty he had proposed: Judea is not now so destitute of verdure, as to make a tree that looks as if it was all over covered with dust, an object sufficient to charm the eye by its colour; and such a supposition is still less admissible, when it relates to former times, when it was much better cultivated. The true way of solving the difficulty is, I imagine, to consider the word translated green, not as descriptive of colour, in these passages, but of some other property, youthfulness, vigour, prosperity, &c.

It certainly must be so understood in some places where it occurs. No mortal ever imagined that when Nebuchadnezzar said, *I was at rest in mine house, and green in my palace*, Dan. iv. 4, that he meant either that the colour of his face, or of his garments was green; but that he was, as our translators justly render it, flourishing in his palace, that he was in such a state, with respect to his royalty, as a tree is when it is green, considered as a vegetable. So in the fiftysecond Psalm David describes a wicked man, as soon to wither away and disappear;

while he should be like a young vigorous olive tree, which had long to live and to flourish. The beauty of the olive tree, marked out in other passages of Scripture, consisted in the spread of its branches, not in its colour," Hosea xiv. 6.

The disappointment then of Mr. Sharp arose, not from the misrepresentation of the sacred writers, but merely from his misunderstanding them.

In like manner, when the Psalmist says, *I shall be anointed with green oil*, Ps. xcii. 10, where there is the same word in the original, we are not to suppose he means oil of a green colour: would there have been any great advantage in that? Or can any passage be produced to show it was an object of desire to the people of the East? But we are, I believe, to understand the word as signifying precious, fragrant oil, such as princes in times of prosperity were anointed with: fragrant if you will, *as a field which the* LORD *has blessed, a flowery field, in all its verdure, to the smell of which Isaac compared the scent of the perfumed clothes Jacob had on when Isaac blessed him*, Gen. xxvii. 27

It appears from many passages, that when princes were victorious, rich presents were wont to be made them;* and from the history of Hezekiah,† that precious ointments, or oils in which odoriferous plants or other substances had been put, and kept there some time, were presented to them, preserved long by them among their treasures in part, and in part, we may believe, made use of on joyful occasions: which kind of oil is, without doubt, what the Psalmist calls green oil, and with which he was to be anointed, when GOD should exalt his power, and make his horn like that of an unicorn.

To think of *greenness* of colour in the oil, would be childish; to interpret the word of oil, expressed from green, that is to say, from unripe olives, would not well agree with the accounts of some modern writers on medical preparations, who affirm that oil cannot be drawn from unripe olives; to understand the word as signifying fresh drawn oil, would be to give it much less energy, than, I apprehend, was intended by the Psalmist; to explain it of oil made extremely odoriferous is, I cannot help thinking, placing it in the proper point of light.

It is natural to suppose most, if not all the oil that was made use of for anointing themselves for pleasure, was more or less fragrant; it would else have hardly answered the purpose, which was the stifling those disagreeable scents the heat of that climate often excited. On this account it became extremely necessary to the enjoyment of life; for which reason the Pro-

* 2 Sam. viii. 10, 2 Chron. xxxii. 23. † Is. xxxix. 2.

phet Micah* threatened Israel, *That they should tread olives, but not anoint themselves with oil.* We are ready to imagine no other important use of oil but for eating, but they found life would be inelegant without anointing.

Some of their ointments were extremely precious: such was the composition with which the head of our LORD was anointed † But a slight infusion of some of their own country flowers was sufficient to give their hair a very agreeable scent. So Hasselquist tells us, the Egyptians put the flowers of the tuberose into sweet oil, and by this means give the oil a most excellent smell, scarcely inferior to oil of jessamine;‡ and in another place, that he found jessamine growing in the Holy Land,‖ besides other fragrant plants.

The Attributes of God Displayed.

THE WONDERFUL CONSTRUCTION OF THE EAR.—STURM.

ALTHOUGH the Ear, in point of beauty, must give place to the eye; it is nevertheless perfectly adapted to its use, and no less a masterpiece of the Creator's hand. In the first place, its position shews much wisdom: it is placed in the most convenient part of the human machine, near the brain, the common seat of all the senses. The external structure form of the ear deserves our admiration: it nearly resembles a muscle: but, it has neither the softness of mere flesh, nor the hardness of bone. Were it flesh only, the upper part would fall down over the orifice, and prevent the communication of sounds. If, on the other hand, it were provided with solid bones, we should feel much pain and many inconveniences, when we lay on either side. On this account, the Creator has chosen a cartilaginous substance for the outward part of the ear; which has that degree of firmness, that polish and folding which are most proper to reflect sounds: for, the whole use of the external part, is to collect the undulations of the air, and convey them into the orifice of the ear.

The *internal* structure of this organ is still more proper to excite our surprise. Within the ear there is an opening, which is called the *Meatus Auditorius*, or *Auditory Canal;* the entrance of which is defended with small hairs, to prevent insects from penetrating into it: and it is for the same purpose that it

* Ch. vi. 15. † Matt. xxvi. 7. ‡ Page 267. ‖ Page 134.

is always moistened with a sort of bitter glutinous humour, called the *Ear-wax*, which is separated from its glands.

The *Tympanum*, or *Drum*, is placed obliquely in the Auditory Canal. This part of the Ear has really a great resemblance to a drum; for, first there is a sort of bony ring in the cavity of the Auditory Canal, over which a round. thin, dry membrane is stretched. Secondly, there is a muscle tightly connected with the *Malleus*, which answers the same end here, that the catgut string does to the drum; it increases the vibrations of the membrane, and serves sometimes to tighten, and sometimes to relax it. In the cavity, under the drum, there are some very small, but very remarkable bones, called *Auditory Bones:* they are distinguished by these names; *Malleus*, the *Hammer*, *Incus*, the *Anvil*, *Os Orbiculare*, the *Orbicular Bone;* and the *Stapes* or *Stirrup*. Their use is to contribute to the vibrations and extension of the Tympanum. Behind the cavity of the Drum, there is another opening, called the *Eustachian Tube*, which leads to the palate. This passage lets the air in and out from the funnel of the ear, to make the membrane vibrate the better. Sounds received through the mouth, are heard by means of this passage, when the outward orifice of the ear is closed up. Next comes the *Cochlea*, which rises in a spiral line, similar to a winding staircase: and finally, behind this, the *Auditory Nerve* terminates in the brain. Therefore, the essential requisite of hearing consists in the aforesaid *Tympanum*, or *Drum*, and the *Auditory Nerve:* the external parts serving only to collect the sound, or undulations of the air, in order to strengthen the sense of hearing.

Hearing, is a thing in itself highly worthy of admiration. By a portion of air extremely small, which we put in motion we know not how, we can in an instant make our thoughts, desires, and conceptions known to another; and that as perfectly as if his soul could see into ours. But, to make the action of the air in the propagation of sounds more easy to be understood: let us remember that the air is not a solid, but a fluid body. Throw a stone into calm water; and it will occasion undulations, which will extend more or less according to the degree of force with which the stone was cast in. Let us now suppose, that a word spoken produces the same effect in the air, which the stone does in the water. While the speaker pronounces the word, he expels with more or less force, a quantity of air out of his mouth: this air communicates an undulatory motion to the external air; and this air thus put in motion communicates its vibrations to the *Tympanum*, or Drum; by the Drum, the air contained in the cavity of the Ear, is agitated; by these agitations the *Hammer* is shaken: the Hammer in its turn shakes

the *Anvil*, and the *Os Orbiculare;* and the *Stirrup* transmits to the Nerves, through the *Fenestra Ovalis*, or Oval Orifice, the motion it has received, and those vibrate like the strings of a harpsichord. This motion of the air gains strength by agitating the fluid contained in the labyrinth and Cochlea; and communicates itself to what is properly called the *Auditory Nerve.* The soul then feels a sensation, proportioned to the strength or weakness of the impression received: and by virtue of a mysterious law of the Creator forms to itself representations of objects and of truths.

What joy should we feel, in being capable of distinguishing sounds! How deplorable would our case be, were we denied the faculty of hearing! in certain respects, privation of hearing would be worse than the loss of sight. Through the eye, only sensible and corporeal ideas can enter into the soul: but by the ear, we may form ideas of invisible and spiritual subjects. Consequently, had we been born deaf, it would have been extremely difficult for us to have received any instructions concerning Religion, God, the nature of the soul, or salvation.—We could not have acquired knowledge sufficient for any art or science whatever. In order to make his goodness still more manifest to different generations of men, God permits now and then a person to be born deaf. Let us never look on any of those helpless persons, without endeavouring to estimate better the worth of the sense of which they are deprived, and that goodness of God which has granted it to us. And let us ever remember, that to make a proper use of our hearing, is the best method of testifying our gratitude to God for so great a gift.

Miscellaneous.

THE DOCTRINE OF FUTURE PUNISHMENT CONSIDERED.

(Continued from page 145.)

From the Scriptures. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect.* 2 Tim. iii. 16, 17. The design of God in making this revelation of his mind and will to man was, that he might be holy. Every part of revelation is suited to his nature and condition, and must unite in producing the above effect. The promises, the threatenings, the invitations, the precepts are all necessary, and are all connected in man's salvation. Had

there been no intention on the part of God, to punish the obstinately wicked in another life, confident I am, there would have been no declarations, of such punishments, made in his word. No passage would have been found on record, from which, by fair and legitimate construction, the doctrine of endless punishment could be inferred. So far from it, I think it much more reasonable to suppose, (and this supposition is consistent with the views given of the divine goodness,) that positive declarations to the contrary would have been interspersed through his word; that the mind of man might not be unnecessarily disturbed with the apprehension of punishment. Inquire we now is this the case? is there any place in scripture where such an intimation is given,—such an assurance made? Is there one, single, solitary text, which directly asserts, *God will not punish forever* the transgressors of his law, or which can be even fairly or justly rendered to support that doctrine? NOT ONE.

But supposing, for the sake of argument, that future and eternal punishment was not clearly revealed, and that only some intimations were given of the *possibility* of the thing: Or suppose that the number of passages, susceptible of such a construction as favoured the doctrine I am maintaining, was balanced by an equal number of passages, which might be so construed as to support the doctrine I am opposing; what would be the duty of the prudent and judicious man in such a case? It would undoubtedly be the duty of every one, who considers the direction and tendency which principle gives to practice, to embrace that system which is the more likely to influence his conduct;—which affords the greater foundation and security for happiness, and from which there is the less danger of sustaining any loss. For the bare possibility of the truth of endless punishment, is an argument sufficiently cogent, to induce every serious and considerate mind to receive the doctrine. Should the man who embraces this doctrine, and who endeavours to live in such a manner as to avoid eternal misery, be mistaken, he sustains no injury in consequence of that mistake,—he suffers no loss. He is just where he would have been, had he embraced the doctrine of Universalism. But it is not so with the man who receives the doctrine of '*hell redemption*,' and who, influenced by that doctrine, is at no pains to escape the threatened punishment: he dies, and finds himself mistaken, but alas! too late to correct the error, or benefit by the discovery; and is obliged to endure through eternal duration, the punishment inflicted on him for his folly and his crimes.

"It is an observation of great importance, and necessary to be attended to in this, as in most other doctrines of religion, that obscure passages of scripture are always to be interpreted

by the plain ones, and not the plain ones made doubtful by those that are more obscure. And the reason is evident: because that which is at present obscure may very easily in the event of things, and in the unfolding of providence, have the difficulties removed, and make a final harmony and consistency of the whole: but if that which is once clearly and plainly revealed, in words express and full, and without ambiguity, is ever in any wise to be shaken by any after discovery; or if a general and perpetual rule can be made in any degree uncertain, by the present difficulty of application of any *particular* case; there can then never be *any* certain assurance of *any* doctrine in revelation at all."—*Dr. S. Clarke's Sermons, vol. I. p.* 385.

Guided in our investigations by this rule, let us proceed to examine the Old Testament, and see if there be any indications, or any proofs of the point under consideration; and whether we have sufficient ground, from the testimony it affords, to conclude, that *the finally impenitent and incorrigible sinner will be punished forever in another life.*

The first instance we have on record of the displeasure of God manifested against sin, is to be found in the account given of the introduction of evil into the world, by the violation of the divine command in paradise. This account has been already noticed; and I think it will be difficult, if not impossible, for that class of Universalists who deny the compatibility of *misery* with the goodness of God to account for the existence of either natural or moral evil consistently with their own principles. We are next presented with the history of the deluge, its cause, Gen. vi. 5, 12, 13, its universality, and its effects, Gen. vii. 17—24. An event so extraordinary in itself, and so lasting in its consequences, that proofs of it can be found in every section of the globe; and testimony of its truth as a punishment, collected from the records or traditions of every nation under heaven. We read the same displeasure of Jehovah in the destruction of the cities of the plain by fire, Gen. xix.—In the overthrow of Pharaoh and his host in the Red Sea, Exod. xiv.—In the detention and wanderings of the Israelites in the wilderness.—In the fate of Korah, Dathan and Abiram.—And finally in the utter extinction (with the exception of two) of that vast multitude who made their escape out of the land of Ham. In short, there is not a judgment recorded in the Old Testament, as having overtaken or fallen upon any nation, city, or individual, which does not oppose the doctrine I am opposing, and demonstrate that punishment is consistent with the goodness of God.

Whatsoever things were written aforetime, were written, saith St. Paul, for our instruction and admonition. Rom. xv. 4.—

1 Cor. x. 11. Accordingly we find our blessed Lord himself, as well as the divinely inspired writers of the New Testament, frequently alluding to the transactions above noticed. Our Lord in Matt. xxiv. 36—39, seems to consider the destruction of the old world by the deluge, as a representation of the certainty, universality, and extremity of the punishment, in which the unrighteous and unholy will be involved at the day of Judgment. And in the parallel place in Luke xvii. 26—30 the crime and punishment of the inhabitants of Sodom, are associated, for the same purpose, with the crime and punishment of the Antediluvians.

St. Peter (as well as St. Paul, Heb. xi. 7.) appealed to the punishment of the old world by water, and of Sodom and Gomorrha by fire, as clear proofs from facts, that God will not spare impenitent sinners: And in his second epistle, ii. 6, he says, God made them *an ensample unto those that after should live ungodly*. I shall here transcribe Dr. Macknight's note on this passage. 'Because the word used here is ὑπόδειγμα and not παράδειγμα. Erasmus supposes the Apostle meant, not an example to be imitated, but an example to be avoided: and that Jude to express the same idea uses the word δεῖγμα. Estius says, these differences in the use of the words are not always observed; and therefore he is of opinion, that by an *example* Peter means a *type* or representation of the future punishment of the wicked by everlasting fire.' St. Jude also, ver. 7, considers the destruction of Sodom and Gomorrha and the cities about them, set forth for an example (or type) suffering the vengeance of eternal fire. On which verse Parkhurst remarks, 'The miraculous fire from heaven, which destroyed the cities of Sodom and Gomorrha, is a dreadful emblem of that *everlasting fire* (το πυρ το αιωνιον Matt. xxv. 41.) which awaits the ungodly and unclean.'

In the above references and quotations, made by our Lord and his Apostles, the destruction of the Antediluvian world, and the cities of Sodom and Gomorrha, is represented as a *type* of the destruction of the ungodly in another life. And we are equally at a loss to perceive either the wisdom and justness of the selections, or their applicability to the point of doctrine they are brought forward to establish, if they are to be considered in any other view. 'We usually consider a *type*, as an example, pattern, or general similitude to a person, event, or thing which is to come: and it should be referred from a less to a greater, as from the death of a beast to the death of a man: from a lower to a higher, as from earth to heaven: from time present to futurity, as from this world to the eternal state:' from the punishment inflicted on the inhabitants of Sodom and Gomorrha, to the endless and never ceasing punishment in-

flicted on the incorrigible sinner in another life. 'For whatever is infinite eludes our comprehension, and mocks our panting toil, however urged by the most vehement imagination: under this reflection *types* may be useful by offering a similitude adapted to our powers.' *Calmet's dict. Article Types.*

The institution of sacrifices is another topic, which strongly supports the doctrine of future punishment: for the more thoroughly we examine the subject, the more fully will we be convinced, that it does not owe its origin to human invention. There is nothing in nature, in reason, or in interest to originate, to justify, or perpetuate the practice. The first account we have of this rite is recorded of Abel in Gen iv. 4. and is mentioned by St. Paul in the epistle to the Hebrews xi. 4. That the institution was of divine appointment may be argued, not only from its being coeval with the fall, and of consequence long before any grant was made to man to eat the flesh of animals, Gen. ix. 3.—but also from the strong and sensible proof given of the divine acceptance in the case of Abel. Compare Gen. iv. 4. with Heb. xi. 4. In like manner God afterwards accepted the sacrifices of Noah, Gen. viii. 20, 21, of Abraham —of Job,—till at length they were reduced to a system and established in the dispensation of Moses.

It will not be amiss, now to consider, briefly, the design of the ordinance, which I think was twofold. Whether sacrifices are considered as belonging to the Patriarchial or Mosaical dispensation, they were commemorative of events that were past, or were intended to prefigure something to come. In the former case, they carried the offerer back to that important event in the history of man, the FALL, by which the whole human family had fallen under the displeasure of God, and become obnoxious to punishment. They were also an acknowledgment of the guilt of the offerer;—a confession that death was due to sin;—a deprecation of merited punishment;—and an expression of his utter inability to extricate himself from the wretchedness of his condition. In the latter case they prefigured the great propitiatory sacrifice of Christ upon the cross, as the Lamb slain from the foundation of the world; and signified an humble and confident reliance on the merit of his atonement.

Nor ought the universality of the practice of sacrificing to be passed over unnoticed. 'It is notorious' says a learned writer (Magee on the Atonement, page 303) 'that all nations, Jews and Heathens, before the time of Christ, entertained the notion that the displeasure of the offended Deity, was to be averted by the sacrifice of the animal." And I think it would be a difficult task, to find any nation of former times, which did not consider the design of sacrificing as represented above. Nor can any reasonable objection be made to the *abuse* of the ordinance

from the substitution of *human* victims in the place of animals. Fear of punishment and of the divine displeasure seems to lie deep at the foundation of all their oblations, and the more highly they thought of the object of their religious worship; or the deeper the hold guilt had taken on their minds; the more valuable they conceived the sacrifice ought to be, which they presented to that object in order to appease his wrath, or prevent the punishment. From the whole then, we may justly conclude in the words of Dr. Kennicott, quoted by the above writer, whether we refer them to the sameness of opinion that prevailed, respecting the design; or the universal practice of offering sacrifices, that 'Whatever custom has prevailed over the world, among nations the most opposite in polity and customs in general; nations not united by commerce or communication, (when that custom has nothing in nature, or the reason of things, to give it birth, and establish to itself such a currency,) must be derived from some revelation.'

Before I close these remarks, I shall notice an objection that may probably be prefered; that I have not supported my doctrine, by positive and direct quotations from the Old Testament. It should not be concealed that the paucity of texts in which rewards and punishments are expressly mentioned, may have given rise to the assertion of the Author of 'The divine legation of Moses,' that '*the doctrine of a future state of rewards and punishments is not to be found in, nor did make part of the Mosaic dispensation.*' This is the statement of the celebrated Bishop Warburton, and yet this self-same prelate declares on *oath*, and subscribes to the following counter-assertion, that '*in the Old-Testament everlasting life is offered to mankind by Christ.*' Articles of religion. Art. 7. But there are many places in which the doctrine of future punishment is to be found.—Psal. ix. 17.—xi. 6. Eccles. iii. 17. Isa. xxxiii. 14.—lxvi. 24. Mal. iv. 1. Dan. xii. 2. besides many others. And if any stress is to be placed on the comparative number of texts, in which future punishment is threatened, over and above the places where future rewards are promised, it will be found, I believe, to be in favour of the former. For in the whole of the Old-Testament the phrase everlasting life never occurs but once. Dan. xii. 2. *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

(To be Continued.)

Religious and Missionary Intelligence.

For the Methodist Magazine.

A descriptive view of the Western Country previously to its discovery and settlement by English settlers, or the citizens of the United States, as additional or supplementary to Introductory Remarks, to the Rise and Progress of religion in the Western Country.

No. I.

In the year 1170, Madoc, son of Owen Groynnedk, prince of Wales, dissatisfied with the situation of affairs at home, left his country, as related by the Welch historians, in quest of new settlements, and leaving Ireland to the north, proceeded west till he discovered a fertile country; where leaving a colony, he returned, and persuading many of his countrymen to join him, put to sea with ten ships, and was never more heard of.

This account has several times drawn the attention of the world; but as no vestiges of them had been found, it was concluded, perhaps too rashly, to be a fable, or, at least, that no remains of the colony existed. Of late years, however, the western settlers have received frequent accounts of a nation, inhabiting at a great distance up the Missouri, in manners and appearance resembling the other Indians, but speaking Welch, and retaining some ceremonies of the Christian worship; and at length this is universally believed to be a fact.*

I have myself seen a brass ornament, such as soldiers usually wear in front of their belts, being one of six attached to six skeletons, dug up not far from the falls of the Ohio river: it was cast metal, and on it was represented a *Mermaid* playing upon a harp, (the coat of arms, as I understand, of Wales).—There was also a motto on it in Roman characters. I have since attempted to obtain it, to get a fac simile taken of it; but understood that the gentleman, then living in Kentucky, in whose possession it was, had parted with it; and that it had been taken to Virginia.

The tradition from the old Indians is, that it was at the falls of Ohio that the first white people were cut off by the natives, who had penetrated these western regions. This circumstance, in relation to the ornament, with some others, I communicated to the late Dr. John P. Campbell, who wrote an account of the Antiquities of the Western Country; which after many difficul-

* Imlay's America.

ties, not necessary here to mention, has gone to the press since his death; but from the extracts from the work, which I have seen, it appears silent as to the source from which the information was obtained. I have it moreover from good authority, that upwards of thirty years ago Indians came to Kaskaskia, in the now state of Illinois, who spake the Welch dialect, were perfectly understood and conversed with two Welchmen then there. From information, tomb stones, and other monuments of the existence of such a people have been found, with the year engraved, corresponding very near to that given above; being about the 12th century. Time may, with the enterprizing disposition of our people, satisfy the inquiring mind on this score, whether such a race be yet in existence or no.

*The merit of first discovering the Mississippi river after the above period, according to Lewis Hennepin's account published in London in 1698, is due to the Sieur la Salle, who discovered this river in 1682. It was called by the natives *Meschasipi, the father of waters.* It seems that father Hennepin forgot that the river was previously discovered by Ferdinand de Soto in 1541, also by colonel Wood in 1654, and by captain Bolt in 1670. Monsieur de la Salle was the first who traversed that river. In the spring of the same year, 1682, he passed down to the mouths of the Mississippi; he afterwards remounted that river, and returned to Canada in the month of October following, from whence he took his passage to France, where he gave so flattering an account of the advantages that would certainly accrue from the settling a colony in those parts, that a company was formed for carrying those designs into execution, with a squadron consisting of four vessels, having on board a sufficient number of persons, and all kinds of goods and provisions, necessary for the service of the new colony, which he proposed to fix at or near the mouth of the Mississippi. But having sailed beyond the mouth of the river, he attempted to fix a colony at the bay of St. Bernard, where he arrived the 18th day of February, 1684, about one hundred leagues westward of the Mississippi. There his men underwent such hardships, that most of them perished miserably. The leader, animated with an ardent desire of extending his discoveries, made various excursions with such of them who were able to travel; but on the 19th of March 1687, two of his men villainously murdered him, when exploring the interior parts of the country in search of mines, and of the tract which led to those of St. Barbe in New-Mexico.

About seven years after Monsieur Ibberville, a respectable officer in the French navy, undertook to execute whatever la Salle had promised; and his reputation being established al-

* Imlay's America.

ready, the court entrusted him with the conduct of the project. He carried his people very safely to the mouth of the great river, and there laid the foundation of the first colony that the French ever had on the Mississippi. He took care to provide them with every thing necessary for their subsistence, and obliged them to erect a fort for their defence against the Indians. This being done, he returned to France in order to obtain supplies.

The success of his voyage made him extremely welcome at court, and he was soon in a condition to put to sea again. His second voyage was as fortunate as the first; but very unluckily for his colony, he died whilst he was preparing for the third.—The design might have been abandoned had not Crozat, a private man of an immense fortune undertaken its support at his own expense. In 1712 the king gave him Louisiana. Thus Louis imitated the Pope, who divided between the kings of Spain and Portugal the territories of America, where the Holy See had not one inch of ground.

In order to have some plausible pretence for setting on foot a project for changing the face of public affairs in France, it was thought requisite that a new company should be erected, to make way for which Mr. Crozat was to resign his grant; which he did accordingly. This gave rise to the Mississippi scheme, that made so great noise in Europe, projected by Mr. Law. This company was relinquished in the year 1731. By a secret Convention of the 3d November, 1762, the French government ceded so much of the province as lies beyond the Mississippi to the Ibberville, thence through the middle of that river and the lakes Maurepas and Pont Chartrain to the sea, to Great Britain; and in 1762 ceded the western side of the Mississippi, and the town of New-Orleans, which was laid out 1720, to Spain.

Spain having conquered the Floridas from Great Britain during our revolutionary war, they were confirmed to her by the treaty of peace of 1783. By the treaty of St. Idlefonso, of the 1st October, 1800, his Catholic majesty engaged to cede back to the French Republic, Louisiana, which was confirmed at Madrid, 21st March, 1801; and from France it passed to the United States by the treaty of 30th April, 1802.*

(To be continued.)

* In the succeeding numbers our readers will perceive the connexion of this with Religious and Missionary Intelligence.

FIRST ANNUAL REPORT

Of the Missionary and Bible Society of the Methodist Episcopal Church in America, held in John-street Church, New-York, April 17, 1820.

In conformity to a requisition in the Constitution, the board of Managers beg leave to present to the Society, a brief statement of their proceedings since their organization in April last. Perhaps a few preliminary remarks respecting the circumstances which led to the establishment of the Society, may not be deemed impertinent.

It had long been cause of regret, that that ministry, which has been so signally owned of God, was not furnished with pecuniary means in proportion to the extensive field in which it seemed destined to move, as well as to enlarge the sphere of its usefulness in those places where it had commenced its operations. Knowing that, for want of efficient aid, efforts to extend the benefits of the Gospel to remote and destitute parts of our country, had frequently failed, or if accomplished at all, it was under great embarrassments; and also knowing that large fields remained yet uncultivated, the members of this Society were moved to adopt the plan sketched out in their Constitution, as the most effectual in their power to remove the existing embarrassments, and to accomplish so desirable an event as the general diffusion of Gospel truth.

But as the motives by which they were actuated, and the objects they wished to accomplish, are developed in their Constitution and Address, it is unnecessary to enter into a detail of them in this place. From those documents it will appear, that it was the intention of this Society to extend itself, by means of auxiliary and branch societies, throughout the United States, and to embrace, in the field of its labours, every place, especially on our own continent, where the light of Divine truth had not yet penetrated. No local interest, therefore, nor local views, have actuated the Society. The ultimate design is to add, if possible, energy and extension to the plan of disseminating scriptural knowledge among men, by means of an itinerating ministry; to carry the light of evangelical truth to every corner of our inhabited continent, whether Christian or savage.

This Society is so far from wishing to interfere with the numerous societies established in our country, for the laudable purpose of circulating the Holy Scriptures, that it will lend its aid to extend their usefulness, rejoicing in every such attempt to spread the knowledge of the Holy One. But though the circulation of the Sacred Scriptures, without note or comment,

must be attended with great good to the souls of men, still the living ministry is God's principal method of saving souls.—Each has its use. But combined, their force is irresistible.

To carry the objects of this Society into effect, the Board of Managers, immediately after their organization, sent a Circular Address to the several annual Conferences, with a copy of the Constitution, inviting them, and through them, the members of our church generally, to co-operate with the Society by means of auxiliary and branch societies: and the Board has great pleasure in being able to say, that their plan has been very generally approved, and that a number of auxiliaries have been formed in different parts of our continent, which have been recognised by the Board. These circumstances afford no small evidence of the utility of the plan, and of its ultimate success.

The managers have received official information of the formation of the following auxiliaries, viz.

1. The New York Female Missionary and Bible Society, Auxiliary, &c. The formation of this society was notified to the managers of the parent institution, September 1, 1819, in the following manner, by its secretary. "I have the pleasure to inform you that a number of females in this city, with a desire to contribute their feeble aid to the benevolent purposes of your institution, have formed an association, under the name of "*The New York Female Missionary and Bible Society, auxiliary to the Missionary and Bible Society of the Methodist Episcopal Church in America.*

"Although our number was small in the beginning, we have much reason to be encouraged with the present prospects of the society, and are not without hopes, that we shall not be an entirely useless branch of the parent institution."

CAROLINE M. THAYER, Sec'ry.

2. The Young Men's Missionary and Bible Society in New-York, Auxiliary, &c. The following is an extract of the communication which accompanied the notice of its formation.

"This society was formed on the second of August, 1819; a copy of its constitution and by-laws accompany this letter. About sixty persons have already become members; and we have reason to believe that this number will soon be much augmented.

"We hail, with emotions of joy and gratitude, the establishment of the parent institution, as the auspicious era when the Sun of Righteousness is about to arise, and by his glorious appearance, dispel the gloom which overspreads the minds of those who are now sitting in darkness and in the shadow of death. The hour of mercy to the benighted inhabitants of this western continent approaches. A ray of hope beams upon the region of want and misery, where no gospel is heard, no Sab-

bath is known, nor Bible found. Happy are we to unite with our fathers in the furtherance of Bible and Missionary exertions, a work so glorious in its nature, so extensive in its operations — We believe the work of missions to be holy in its object, pure in its means, and charitable in its end; for it has the glory of God for its object, the Gospel and the Bible for its means, and for its end, the temporal and eternal welfare of mankind."

GABRIEL P. DISSOSWAY, Sec'ry.

3. The following notice of the formation of an Auxiliary on Courtlandt Circuit, was received from the Corresponding Secretary.

"This is to inform you that a Missionary and Bible Society, Auxiliary to the Missionary and Bible Society of the Methodist Episcopal Church in America, has been formed on Courtlandt Circuit."

ELISHA P. JACOB, Sec'ry.

4. November 20th—an Auxiliary was formed on New-Rochelle Circuit. The secretary of which, in his official notice, observes, "We have 36 subscribers, and a fair prospect of obtaining many more. The subject has not been urged so zealously as it would have been, owing to some peculiar circumstances on the circuit. The institution, however is generally approved by the people, and, I think, will become a permanent auxiliary."

MARVIN RICHARDSON, Sec'ry.

5. Stamford Circuit Auxiliary Society was notified by its Secretary, December 5th, 1819. "As every endeavour, says he, to promote the interests of mankind, is matter of great joy to all who love the Lord Jesus, I trust it will afford you additional pleasure to be informed of our efforts in this section of the country.

Perhaps no means have been more successfully employed for the extension of the Redeemer's kingdom than missionary establishments; and the many exertions which are brought to bear on this subject at present, are circumstances highly favourable to Zion. Through the good providence of God, we have in this place formed a society auxiliary to the Missionary and Bible Society in New-York. The members enter into the spirit and design of the institution, and promise to become an important branch of the grand society. We trust that the time for the bestowment of higher favours on the church is near at hand; and that the important era will soon arrive, when *the Lord shall make bare his holy arm in the eyes of all nations, and when the ends of the earth shall see the salvation of our God.*"

EBENEZER BROWN, Sec'ry.

6. The Genesee Conference Missionary and Bible Society, auxiliary to the Missionary and Bible Society of the Methodist Episcopal Church in America, was formed, August 29th, 1819, in the village of Ithaca. The secretary of this society, in his official notification, observes, "The times are hard in this country, but I think we shall be able to do something considerable. I hope that these societies may prove successful in dispelling the dark gloom of nature from the minds of thousands of our fellow men."

JESSE MERRIT, Sec'ry.

7. The following communication announced the formation of an auxiliary at Boston, Massachusetts.

Boston, December 20th, 1819.

"When we came to this town, we found a Domestic Missionary Society formed, having two hundred members, with a considerable number who had been liberal in supporting the institution by donations. Brother Hoyt and myself thought it not best to make any movements towards raising an auxiliary society to that in New-York, independent of the one already formed. This is the reason why we have not sooner signified our cordial approbation of that excellent institution. But when the brethren were sufficiently enlightened into the nature and design of the *Missionary and Bible Society* at New-York, we at once perceived that it met with the approbation of all.

"We accordingly met on the evening of Nov. 12th, read the Constitution, together with the Circular Address from New-York, and agreed to exchange the Constitution of the Methodist Domestic Missionary Society for the one sent from New-York, without a dissenting voice. But as the year does not expire until the first Friday in March, they resolved that the money collected up to that time shall be appropriated for the purpose mentioned in their former Constitution, after which the Constitution sent us from New-York shall be enforced, with the addition of one article."

V. W. OSBORNE, Sec'ry.

8. The following letter was received from Columbia, South Carolina, dated Dec. 22d, 1819, directed to our corresponding secretary.

"DEAR BROTHER,

"I am happy to commence a correspondence with you, and more especially, as the chief subject of it will be the highly interesting plan of extending missionary societies. Our church in this place is very unanimous, and have formed a Missionary

Society, elected its officers, and adopted its constitution, in the form presented by the parent Society, except such parts as relate to bibles; there being a Bible Society here, which will attend to that branch of the business. Consequently our funds will be applied principally to the missionary service. We shall be happy to receive communications from you at all times."

C. CLIFTON, Sec'ry.

The above are all the auxiliaries actually formed, of which the Board has had official notification. But from sources of correct information, and from official documents, it appears that all the annual conferences have warmly approved of the plan and objects of the Society, have recommended them to the people of their charge, and resolved to enter into the measure as soon as circumstances will admit. Some have simply deferred the establishment of auxiliaries until the decision of the General Conference on the subject shall be known.

The following is an extract from the report of the Committee appointed by the Virginia Conference, to take into consideration the Constitution and Address of the parent institution.

1. "*Resolved*, That this conference highly approve of the design and objects of the Missionary and Bible Society of the Methodist Episcopal Church in America.

2. "*Resolved*, That should the General Conference approve the plan intended to be submitted to that body by the said Society, so soon as their decision shall be known, a society be formed in Richmond, to be denominated *The Virginia Conference Missionary and Bible Society*, auxiliary to the Missionary and Bible Society of the Methodist Episcopal Church in America; and that this Conference recommend to each of its members, to use his influence to establish branch societies in every district, station, and circuit within the limits of the Conference, on the principle recommended by the Board of Managers of the parent Society in their circular."

In a subsequent resolution they recommend leaving out the word "Bible" in the style of the institution.

The Baltimore Conference have also sent the report of their Committee, on the same subject, of which the following is an extract.

"The committee to whom was referred the address of Bishop M'Kendree on the state of the Indian tribes within the territories of the United States, and also the communication of the Missionary and Bible Society of the Methodist Episcopal Church, beg leave to report, that the subjects referred to them, on which they have had further information from Bishop George, and also from brother T. Mason, Corresponding Secretary of the Missionary and Bible Society, appear to them of a nature so

interesting and important, as to deserve the highest consideration of this Conference; that the objects contemplated, in their opinion, are not only highly interesting, but much more feasible than it might at first be thought.

"It is with no little pleasure, mingled with admiration, that your committee contemplate the providential coincidences which both mark out, and open our way on these great subjects.—These coincidences are, particularly, the organization at this crisis of our Missionary and Bible Society; the appropriation by the government of the United States of a considerable sum of money annually, for the establishment of schools, among the Indians; the manner in which the officers of government have determined to apply this money, together with the ripening of some of the Indian tribes for the reception of the Gospel, through whom the way may be opened to others; especially when missionaries of the cross shall have been raised up among themselves, to preach in their own tongues, and with their own native eloquence, the wonderful works of God; the extensive openings among the French in Louisiana, and the readiness of suitable missionaries, already prepared of the Lord, to enter on the work, both among the French and Indians, under the direction of our superintendents. With joyful eyes your committee behold these vast fields whitening to the harvest, and doubt not that the Lord of the harvest, in answer to prayer, will thrust our labourers into them.

"Your Committee, therefore, beg leave to submit the following resolutions.

1. "*Resolved*, That the institution of a parent auxiliary society to the Missionary and Bible Society, for the district within the bounds of this Conference, be earnestly recommended; the seat of it to be the city of Baltimore.

2. "That the formation of sub-auxiliary societies, to be connected with the Parent Auxiliary Society, be recommended in all the circuits and stations, in which it may be practicable, within the same bounds."

As one object of this society was to send the unadulterated word to the French of Louisiana and the Floridas, the Board addressed a letter to Bishop M'Kendree, requesting his opinion respecting the practicability and the most suitable means of conveying the glad tidings of salvation to these people. The answer received from the Bishop induced a belief that the design was practicable; but to carry it into execution, it would be indispensable to have men qualified to preach in the French language. The Board, accordingly, selected two young preachers, who signified their willingness to accept of their appointment, and they were put in a way to commence the study of the French language.

An extract of the answer of Bishop M'Kendree, to the communication of the Board, is here subjoined.

"Your plan meets my views of *preaching the Gospel to every creature*, better than any one I have yet seen.

1. "Because that body of missionaries whom you intend to assist, have mutually agreed to renounce ease and worldly interest, and devote their time, their talents, and their labours. They know no geographical boundaries; but like the Gospel which they preach, embrace the poor as well as the rich, of every nation and condition of men. And in order to perpetuate the blessings of the Gospel to all classes of men, they voluntarily subject themselves to a system of rules and regulations, calculated to promote so desirable an end, and labour for the reformation and happiness of mankind, which is the ultimate design of the Gospel.

2. "It promises that pecuniary aid, for want of which we have had the mortification of seeing many well devised plans frustrated, and many hopeful prospects fade away.

"You are sufficiently acquainted with the state of things in Canada.

"Florida, the state of Louisiana, and the Missouri territory, form our western frontiers, and furnish a large field for missionary enterprise. In these bounds there are many French, some of them friendly to our views of religion. Believing that it would be productive of much good, we have long wished for, and frequently endeavoured to procure ministers, who would be itinerant missionaries indeed, to send to our western frontiers, to preach to those inhabitants in French; but we have hitherto been disappointed."

From these interesting communications, the managers have reason to congratulate the Society on the success of its efforts. The almost unanimous approbation of the institution, by the members, and friends of our church, gives an encouraging anticipation of its future success in extending the triumphs of the cross among the tribes of men.

These things not only remind us of our duty, and encourage us to perseverance with renewed diligence, but also lead us to adore that gracious Providence, which has appeared to smile upon our undertaking, and to direct its operations. That Gospel, which has been gradually illuminating the human understanding, is, we humbly trust, about to arise with increased splendour, and by its radiant beams, enlighten the whole length and breadth of this western hemisphere. To accomplish an end so desirable, and so glorious, this Society shall become an efficient auxiliary.

When we cast our eye upon the map of the world we behold millions of our fellow men, either enslaved by degrading

superstition, or immersed in all the darkness of heathenism. The natives of our wilderness, the original proprietors of our soil, as well as many of the civilized inhabitants of our new states and territories, in addition to the many to be found in every town and neighbourhood, remain yet to be converted to God. What a call for the united exertion of the Christian world!

The voice of humanity, of mercy, the voice of God, calls aloud to the christian philanthropist to lend his aid for the accomplishment of the conversion and eternal salvation of these immortal souls. And shall the call be unheeded? This society would echo the sound of divine mercy, and call upon its patrons and supporters for their animated exertions to extend its beneficent influence among mankind.

The managers feel, with no common weight, the importance of the duties assigned them, and the high responsibility resting upon them, in the management of the concerns of the Society. And while they look up to God for wisdom and grace to direct and support them, they would throw themselves at the feet of their brethren, and solicit the united exertions of preachers and people, to encourage, by every laudable means a liberal support of the institution. It is no common cause you are called to support. It is the cause of God; a cause which involves the salvation of those souls for which Christ bled.

In behalf of the Board
N. BANGS, 3d Vice President.

THOMAS MASON, Corresponding Sec'ry.

OFFICERS.

REV. WILLIAM M'KENDREE, *President*,
ENOCH GEORGE, *1st Vice President*,
ROBERT R. ROBERTS, *2d Vice President*,
N. BANGS, New-York Conference, *3d Vice President*,

GEO. PICKERING, New England do.	*4th*	*ditto.*
GEORGE HARMON, Genesee,	*5th.*	*ditto*
TRUMAN BISHOP, Ohio,	*6th.*	*ditto.*
——— ——— Missouri,*	*7th.*	*ditto.*
——— ——— Tennessee*	*8th.*	*ditto.*
——— ——— Mississippi,*	*9th.*	*ditto.*
——— ——— South-Carolina,*	*10th.*	*ditto.*
EDWARD CANNON, Virginia,	*11th.*	*ditto.*
JOSHUA WELLS, Baltimore,	*12th.*	*ditto.*
——— ——— Philadelphia,*	*13th.*	*ditto.*

MR. FRANCIS HALL, *Clerk*,
DANIEL AYERS, *Recording Secretary*,
REV. THOMAS MASON, *Corresponding Secretary*,
JOSHUA SOULE, *Treasurer*.

*No returns from these Conferences.

MANAGERS.

Joseph Smith,	Thomas Reby,	Nathaniel Jarvis,
Robert Mathison,	Benjamin Disbrow,	Robert Snow,
Joseph Sandford,	James B. Gascoigne,	Andrew Mercein,
George Suckley,	William A. Mercein,	Joseph Moser,
Samuel L. Waldo,	Philip I. Arcularius,	John Paradise,
Stephen Dando,	James B. Oakley,	William Myers,
Samuel B. Harper,	George Caines,	Wm. B. Skidmore,
Lancaster S. Burling,	Dr. R. Seaman,	Nich. Schureman,
William Duval,	Dr. N. Gregory,	James Woods,
Paul Hick,	John Boyd,	Abraham Paul.
John Westfield,	M. H. Smith,	

Dr. *The Missionary and Bible Society of the Methodist Episcopal Church in America, in account with Joshua Soule, Treasurer.*

September 13, 1819.	To cash paid for postage of a letter, -		$00 27
December 10, —	To do. paid Abraham Paul's bill for printing,		58 31
January 14, 1820.	To do. paid J. C. Totten, for blank books,		27 18¾
April 17, —	Balance in the Treasury, - -		737 27¼
			$823 04

APRIL 17, 1820. Errors excepted.

JOSHUA SOULE, Treasurer.

CREDIT.

1819.			
April 2.	By cash from sundry subscribers, handed by Cor. Sec.		$18 00
27.	ditto. from four annual subscribers, - - - -		8 00
	ditto. from sundry subscribers of the New-York annual conference, by the Rev. Laban Clark, -		70 00
May 19.	ditto. from Dr. Gregory, life subscription, - -		20 00
June 15.	ditto from L. B. Dusenberry, life subscription, -		20 00
	ditto from sundry members of the N. E. An. Conference		50 00
25.	ditto from Robert Mathison, life subscription, - -		20 00
	ditto from four annual subscribers, - - - -		8 00
July 9.	ditto from sundry members of Genesee Conference, their annual subscriptions, - - - - -		17 00
19.	ditto from Miss Fanny Ashcroft, life subscription, -		20 00
22.	ditto from the members of a Female Bible Class, to constitute the Rev. Nathan Bangs a member for life,		20 00
	ditto from A. Shotwell, by J. Sandford, life subscription,		20 00
	ditto from five annual subscribers, - - -		10 00
	ditto from Mrs. Eliza Dulancy, life subscr. Alexandria,		20 00
	ditto from J. Soule, life subscription, - - -		20 00
	ditto from six annual subscribers, - - - -		12 00
Oct. 14.	ditto two subscribers, by Rev. Samuel Merwin -		4 00
	ditto one subscriber, by Rev. T. Mason, - - -		2 00
19.	ditto received from L. S. Burling, life subscription, -		20 00
Nov. 1.	ditto from Samuel B. Harper, ditto - - - -		20 00
	ditto from four annual subscribers, by Rev. L. Clark,		8 00
23.	ditto donation from Miss Ann Van Houten, - -		1 00
	ditto ditto from a lady, - - - - - -		0 50
25.	ditto from John Burrows, annual subscriber, - -		5 00
Dec. 6.	ditto from four annual subscribers, by Rev. S. Merwin, and Rev. T. Spicer, - - - - - -		8 00
	ditto from Abraham Paul, life subscription, - -		20 00
	Carried forward,		$441 50

1820.	Brought forward,	$ 441 50
Jan. 3.	ditto from Benjamin Disbrow, annual subscription,	2 00
6.	ditto from William B. Skidmore, ditto ditto	2 00
19.	ditto from William A. Mercein, life subscription,	20 00
22.	ditto from J. Bolmer, annual subscription, by T. Mason,	2 00
27.	ditto from Capt. N. Jarvis, his annual subscription,	2 00
	ditto a donation from James Bailey, of Columbia,	8 50
March 4.	ditto one annual subscription,	2 00
21.	ditto from Thomas Mason, life subscription,	20 00
April 8.	ditto a donation from Dr. Beekman, by B. Hibbard,	5 00
12.	ditto one annual subscription,	2 00
	ditto from Rev. Laban Clark, life subscription,	20 00
	ditto from Stamford Circuit, by Rev E. Brown, auxiliary to Missionary and Bible Society	21 75
	ditto donation from A. Paul,	100 00
13.	ditto from P. I. Arcularius, two years subscription,	4 00
	ditto from six annual subscribers,	12 00
	ditto, donation,	1 00
	ditto from William Myers, life subscription,	20 00
17.	ditto from the New-York Female Missionary and Bible Society,	137 29
		$823 04

We hereby certify, that the above account appears, upon examination by us, to be a correct transcript from the books of the Treasurer of the Missionary and Bible Society of the Methodist Episcopal Church in America.

WILLIAM A. MERCEIN, }
WILLIAM B. SKIDMORE, } Auditors.

FIRST ANNUAL REPORT

Of the New-York Female Missionary and Bible Society, Auxiliary to the Missionary and Bible Society of the Methodist Episcopal Church in America, holden in the Society Room in John-street, on Wednesday, April 5, 1820.

The Board of Managers of the New-York Female Missionary and Bible Society, Auxiliary to the Missionary and Bible Society of the Methodist Episcopal Church in America, in presenting their first Annual Report, congratulate the members and friends of this Institution, on the measure of prosperity which has attended their exertions.

Commencing in a most inauspicious era, on account of the depression of business, and consequent pecuniary embarrassment, which has pervaded all classes of Society, we rather feel to acknowledge with gratitude, the encouragement we have received, than to recount the difficulties that have often beset the path of duty. By the Report of the Treasurer, it appears, that after defraying the incidental expenses of the Society, there remains in the Treasury a balance of one hundred and thirty-seven dollars and twenty-nine cents.

Small as the offering is we are thus enabled to bring to the Parent Society, we trust our design will be duly appreciated, and our feeble aid cheerfully accepted.

We have experienced no diminution of Missionary ardour, and feel no abatement of that zeal for the advancement of the Redeemer's kingdom, which first prompted us to unite our exertions, with those of our brethren, in the common cause.

In September last, an *Official Notice* of our organization, together with a copy of the Constitution, was transmitted, by your Secretary, to the Rev. T. Mason, Corresponding Secretary of the Parent Institution.

The following is an extract from his reply to that communication.

"It gives the Board of Managers no small gratification to see our Sisters coming forward, with so much promptitude and zeal, to aid them in the glorious cause in which they have embarked; thus evincing the importance and usefulness of the female character, "*an help meet for man*," as stated in that inspired volume, whose saving truths it is our mutual design to spread abroad, even to the ends of the earth.

"Whoever reads the history of the Acts of the Apostles, and the Epistles of those first Messengers of Christ, must see that in those days of pure and unadulterated Christianity, there were many women, who performed important sevices in the church, and helped much in the Gospel of our common salvation.

"And blessed be God! the records of our own times will prove to succeeding ages, that there were in these days *many women* who *helped much* in the Gospel, and aided in spreading the knowledge of salvation through these United States, and elsewhere."

The genius and spirit of our religion, the prophecies and promises of the Holy Scriptures, the characters ascribed to our blessed Saviour, all lead to the conclusion, that the grand mission of the Lord Jesus Christ was designed to embrace in its arms of mercy all the habitable earth.

Triumphant thought! the truth and mercy, peace and righteousness, of our Redeemer's kingdom will finally overcome all opposition, and the holy light of Christianity illumine every region of the globe. How ought our minds to be affected under such glorious prospects! Shall we commiserate the wants of our fellow-creatures with a *cold and ineffective pity*, and sit down contented with feeble and inactive *wishes* for the rapid extension of the Gospel? No:—if we have had any fellowship with our Saviour, in his prayers and tears for the salvation of mankind, we shall not only by our prayers, but by our active, vigorous exertions, and by contributing of our substance, as God has given ability, aid in the dissemination of that Gospel through which we hope for eternal salvation.

When we cast our eyes over the earth, and see how small a portion of it is irradiated by the beams of that Gospel which

was designed for all; a boundless field for Missionary exertions presents itself to our view. The fertile regions of the East, the theatre of those grand events which formed the theme of ancient prophecy, Asia, is overrun with *Moslem superstition*, or *Pagan idolatry*. Africa presents a like gloomy aspect; and even in enlightened Europe, a great proportion of the population are subject to a superstition not less gross, to an idolatry not less absurd, than the rites of Jaggernaut, or the worship of Mahomet.

Though this dark picture is occasionally illumined by a brilliant spot, where the zeal of European Missionaries has diffused the holy light of Christianity, yet by far the greater proportion of the Eastern World is enveloped in the mists of ignorance and superstition. To us, who dwell in this highly favoured land of light and liberty, where the Gospel is proclaimed, free as the current of our mighty streams, and pure as the breezes of our native mountains, another field, not less interesting, not less prolific, is presented for our exertions.

If we turn to our western waters, we shall behold brethren—kindred—who have emigrated from among us, and perhaps with us gone up to the house of God, and listened to the sound of the Gospel, now scattered over an immense territory, secluded from the ordinary means of grace, and destitute of the institution of religion, to whom the voice of a Christian Missionary would be like the *dew of Hermon*.

We, too, have existing within our own territory, the scattered remnant of a people, once formidable in warfare, lofty and independant in character, but now degenerated, debased; and, (to use the expessive language of one of their own chiefs) "*melting away like snow in summer.*"

These people were once the legitimate proprietors of the soil on which we tread. How far oppression and injustice have been concerned in their expulsion, is irrelevant to our purpose to inquire; but one fact is undeniable, and ought to raise a blush upon the cheek of those who have been accessary to it; the Indian tribes, in their intercourse with civilized men, have acquired habits that have unnerved, and vices that ruined them. We owe them a debt of justice we can never cancel, but by placing within their reach

> "This balm of Gilead, which can heal the wounds
> Of universal nature."

Here then, is the field for missionary labour. The native tribes upon our frontiers, the French of Louisiana, the Spaniards of South America, have each a claim upon our exertions, and present an equal stimulus to activity.

Your Board of Managers have already found, that by increasing our duties, if we discharge them with fidelity, we increase our means of happiness.

Our views have grasped futurity!—We have seen in perspective, through the lapse of succeeding years, the "*Missionary and Bible Society of the Methodist Episcopal Church in America*," stretching its benevolent arms from the Alleghany to the Andes, encircling in its embrace the emigrant from our own vicinity, the native Indian upon our borders, the French, the Spaniard, the Peruvian, uniting all in the common bond of piety, and leading them to that blessed place, where there shall be *one fold and one Shepherd.*

If any are disposed to call this prospect visionary, let them examine the history of Missions for a few years past. The providence of God has evidently presided over every event, which has had the remotest influence on the diffusion of Christianity; and wherever the sound of a Missionary Society has gone forth, there has been heard a cry "send us the Gospel also;" while the success which has attended every former exertion, warrants a conclusion, that however gigantic the attempt, if it be calculated to promote the best interests of suffering humanity, and undertaken with a single aim to the glory of God, we may confidently rely on the same over-ruling Providence who has hitherto prospered the concerns of Missions, beyond even the sanguine hopes of their most enthusiastic votaries.

Let us then redouble our exertions;—let us cheerfully submit to any privation which duty demands, and make every exertion which prudence justifies, and we cannot fail of success.

While our fathers and brethren are engaging with ardour in the blessed work, and uniting their energies to promote the glorious object of our mutual desire, we too, in our humble sphere, may emulate the plaudit, *thou hast been faithful over a few.*

CAROLINE MATILDA THAYER, Sec'ry.

New-York, April 5, 1820.

The Treasurer of the Missionary and Bible Society of the Methodist Episcopal Church in America, acknowledges with pleasure and gratitude the receipt of $137 29. from "The New-York Female Missionary and Bible Society": also, $119 13. from "The Young Men's Missionary and Bible Society of New York," both auxiliary to the parent institution. Also $20 contributed by the *Females* of Hallowel Circuit, to constitute the Rev. Oliver Beale, (their preacher,) a member for life.

It is ardently desired that the above cases may form a precedent which others will plead, and an example the lustre of which shall appear in the zeal of emulation.

May, 1820.

ACCOUNT OF THE REVIVAL OF RELIGION IN PROVINCETOWN, MASS. COMMUNICATED IN A LETTER FROM REV. E. KIBBY TO REV. T. MERRITT.

DEAR BROTHER,

I have not had time till now, to comply with your request, in giving some account of the gracious work of God in Provincetown. A detail of the particulars may not only afford a degree of happiness to your own mind, but, perhaps may convey comfort and encouragement to the hearts of many, who pray for the peace of Jerusalem, and love the prosperity of Zion.

Nearly thirty years ago the people here had some transient Methodist preaching; and in a few years after the travelling preachers found their way to this place, and formed a society. This society attempted to build a meeting-house, but the frame was cut up in the night. They made a second attempt, and succeeded, by means of an armed guard, until the frame was up and covered. But the partial Laws of Massachusetts at that time, in point of religious freedom, subjected this society to severe oppression, and the hot hand of persecution, induced many of them to remove to other places.

The number being thus reduced, and the encouragement small, the place became entirely abandoned by the Methodist preachers for some years. At length, through the aid of the local ministry, a society was again collected; so that when I came to this place there were nearly fifty regular members.—This number, however, by deaths and removals, in time of the war, was soon reduced. About two years since there were some conversions and additions to the society. After this little revival was past, nothing special took place until last summer. Prosperity and hardness of heart appeared to join hand in hand, and the people remained in a careless situation.

Some time last May, a remarkably sudden death impressed the minds of many. On the eighteenth of June, the heavens gathered blackness, and a dreadful scene succeeded. The atmosphere became full of electrical fluid; the vivid lightning streamed in all directions; and the mighty rushing of the clouds, with the most tremendous peals of thunder, shook creation, and conveyed terror and dismay to the stoutest heart.—The clouds ran low, and in the height of the tempest, a most awful clap of thunder spent its force on a neighbouring house, and in the twinkling of an eye, laid low the master, and fixed his bounds forever! I ran to the fatal spot to view the solemn scene, and to offer the hand of condolence to the afflicted; but alas! their situation admitted of no relief—God alone, was able to inspire their wounded hearts with comfort, and to calm the troubled passion of the soul. Friends and neighbours hastened from their homes, to witness the sorrowful catastrophe, while

every countenance shewed how capable was the heart, of all the powers of sympathy. The next Sabbath the corpse was conveyed to the meeting-house, on which occasion, an unusual concourse of dying mortals assembled. The solemnity of the people, the sighs and tears of many in particular, evinced the deep impressions made on the mind; while convictions, more powerful than thunder, rolled in upon the soul, and many trembled under the power of the word.

But all this was not sufficient to produce the intended effect. To this melancholy scene, in a few days succeeded another, less distressous. On the evening of the Sabbath, a house in another part of the town was struck with lightning. The residents at that time, were two young married females, and two small children, who being providentially absent, the house sustained the only injury. As I called the next day to see the house, one of the females burst into tears as I entered the door, and said "she did not want one additional thing of this world, until she had the presence of her God." This Providence was regarded by them as the voice of Jehovah, and had a good effect on their minds:—Both of them experienced religion at camp meeting.

By this time the people became still more serious, and convictions increased daily. This was seen by the frequent weeping under the word, and in some instances, that of kneeling in public. Our prayer-meetings became solemn, and the voice of mourning was heard there. One female obtained religion, and others were on the point of giving up all for Christ.

"The Lord hath a controversy with his people, and he will plead with Israel." Those solemn and interesting events, were not regarded by all as they should have been. That the minds of the people might be fully prepared for the reception of the blessings that he was about to bestow on them, it became important, that He should once more stretch out his Rod, and speak from Sinai's fiery mount. Early on Monday morning, previous to camp-meeting, "the heavens thundered, and the Most High gave his voice." Judgments began at the house of God, and the people trembled. A powerful burst of holy indignation fell on the temple and the house of God was torn to pieces. The lightning pressed one man to the floor, but spared his life. The people in wild amaze looked one upon another, while, if we understand the language of the heart, it was this; "All that thou hast spoken will we do." What a day! What countenances! O my God! what powerful preaching to saints and sinners! O Lord have mercy on us! was the cry of many hearts.

Under such circumstances, and with the most solemn impressions of mind, on Tuesday morning, August 10th, a number of us set out for the Camp-meeting, where we arrived early on

Wednesday morning. We had not long been there, before the work began among the people from Provincetown. When I came on to the ground on Wednesday morning, in time of public prayer-meeting, the man that was struck down with lightning in the meeting house, was now struck down with the power of God on the camp ground, and cried for mercy. One of the young females also, whose house was struck with lightning, was in the same situation. The Lord soon heard their cries, and made an everlasting covenant with them, even the sure mercies of David.

Several who came from Provincetown, on Thursday in the afternoon, felt the load of sin removed, but did not experience those emotions of joy which they desired. In this situation they returned on board the sloop in the evening. They appeared to be tranquil and easy in their minds, but wanted more enjoyment of love. Being about to retire to rest, we all kneeled down to prayers, and in a moment of time, the power of the Most High was displayed like the rushing of a mighty wind, and the Holy Ghost fell on all present. A young man belonging to the vessel, having been convicted in the afternoon under preaching, came out of his birth, fell on his knees, and in a few moments the Lord converted his soul. He shouted aloud for joy, and praised the blessed Jesus with all his might. The holy flame spread among the whole, and each believing soul enjoyed the fulness of the Spirit. Those who had the burden of sin removed in the afternoon, now enjoyed the royal favour. This enjoyment was not only for the moment, but throughout the night a continual stream of divine mercy animated every breast, and continued during the camp-meeting, and on their passage home.

A man from this place, who went to camp-meeting in a boat, by the urgency of business was obliged to return home before the meeting was over, who on his way home experienced religion in a very powerful manner; and returned shouting praises to Jesus for his great goodness to his precious soul. On entering his house he kneeled down, and perhaps for the first time, called on the name of the Lord, and presented his family to a throne of grace. Soon his friends and neighbours came around, to learn what tidings from the camp. He reported well of the day: he related what the Saviour had done for him, that several from Provincetown had got religion, and loud were the shouts of victory in the camp! and that the Lord of Hosts was among the people. This information excited the wonder and astonishment of the people here, and with earnest expectation they waited for our return.

(To be continued.)

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Divinity.

THE LOVE OF GOD TO A LOST WORLD, DEMONSTRATED BY THE INCARNATION AND DEATH OF CHRIST.

Extract from Dr. A. Clarke's Sermon on John iii. 16.

(Concluded from page 171.)

VI. THIS brings me to the last thing proposed, *viz.* That they who thus *believe* receive a *double* benefit:—1. They are exempted from *eternal perdition:—That they should not perish.* 2. They are brought to eternal *glory:—That they should have everlasting life.*

I have stated, that this *double benefit* proves:—1. That man is *guilty;* and, therefore, exposed to punishment and *perdition.* 2. That he is *unholy;* and, therefore, unfit for *glory.*

1. *That they should not perish,* ινα μη απολωνται. Though we generally connect the idea of *eternal destruction* with the word *perish,* and use it to signify to *run into decay,* or *ruin;* to be *cut off,* to be *killed,* to *die,* and to be *annihilated;* yet, the *literal* meaning of the word is very *simple;* it is compounded of *per,* by or through; and *eo,* I go; and signifies no more than *passing out of sight.* So, in Isa. lvii. 1. "The righteous perisheth," *justus periit.* Thus it signifies to be *removed* by *death;* to *pass out of sight* into the invisible world, or paradise of God.

The original word is compounded of απο *intensive,* and ολλυμι or ολλυω, *to destroy, to kill, to lose:* hence, the word απολλυμι signifies *to be utterly lost;* not implying any *extinction* of *being,* but the *rendering that being useless; totally defeating the end* and *purpose* of *life.* As God created man for Himself, and to be finally happy with Himself; and he cannot be united to Him unless he be *holy;* he that *sins* and neglects the means of his

emption from endless torments, and a *title* to, and *meetness* for, eternal glory, comes by *Christ*, as *the gift of God's love*. And, as to be saved from eternal perdition is of *infinite value* to an immortal soul, and as the enjoyment of God, in His own heavens, throughout eternity, is of *infinite worth*, and both these are attributed to Christ's giving Himself for us; therefore Christ's merit must be *infinite;* and it could not be so, were He not properly and essentially God. Thus we are led back to the point from which we set out; and the *postulates* on the *premises* amount to *demonstration* in the *conclusion*. We were obliged to commence with the Deity of Christ; as most obviously nothing less could have been adequate to the work which was given Him to do: and the work which He has done, and the blessings which he has acquired, demonstrate His infinite merit, and thus prove the point of His essential Divinity.

I have only one word to add to what has already been said; and that shall refer to the incomprehensibility of that *love* which induced God to give His Son for the redemption of the world. *God so loved the world*, says the text, ουτω ηγαπησεν ο Θεος: no description of this *love* is here attempted; its length, breadth, depth, and height, are like the nature of that God in whom it resides; all indescribable, because all incomprehensible. To the same subject, the apostle recurs, 1 Epist. iii. 1. *Behold* WHAT MANNER *of love.* ποταπην αγαπην, *the Father hath* BESTOWED *upon us!* In the ουτω, *so*, of the *gospel*, and the ποταπην WHAT MANNER, of the *epistle*, God has put an eternity of meaning; and has left a subject for everlasting contemplation, wonder, and praise, to angels and men: for, though not directly interested in the subject, yet *these things the angels desire to look into*. And to see them in all their relations, connections, and endlessly continued results, would be sufficient to constitute a heaven of heavens to all beatified spirits, were there no other subjects relative to *creation*, *Providence*, and the *œconomy* of *grace*, to be investigated in a future state.

I shall now conclude with the principles with which I commenced. From the text, and the reasonings on it, it appears evident;—

1. That the *world*, the *whole human race*, was in a ruinous condemned state, in danger of *perishing everlastingly;* and without *power* to rescue itself from the impending *destruction*.

2. That God, through the impulse of His own *infinite love* and *innate goodness* provided for its rescue and salvation, by giving His *only begotten Son to die* for it.

3. That the *sacrificial death* of Jesus was the only means by which the redemption of the world could have been effected; and, such is the nature of this Sacrifice, that it is absolutely suf-

ficient to accomplish this gracious design; nothing *greater* could be given, and nothing *less* could have been availing.

4. That *sin* is an inconceivable evil, and possesses an indescribable malignity, when it required no less a sacrifice to make atonement for it than that offered by *God manifested in the flesh.*

5. That no man is *saved* through this Sacrifice but he who *believes; i. e.* who *credits* what God has spoken concerning this *Christ;* His *sacrifice;* the *end* for which it was offered; and the *way* in which it is to be applied in order to its becoming effectual.

6. That they who believe secure a *double benefit;*—1. They are *exempted* from *eternal perdition—that they should not perish* —2. They are brought to *eternal glory—that they should have everlasting life:* this double benefit proving,—1. That man is *guilty,* is exposed to punishment, and needs *pardon*—2. That man is *impure* and *unholy;* and, therefore, unfit for the *glory* of God—3. That the merit must be *infinite* which procured for a fallen world such ineffable privileges—and, 4. That man owes to God his *Creator,* to God his *Redeemer,* and to God his *Sanctifier;* the utmost *gratitude,* the most affectionate *obedience,* and unbounded *praises,* throughout eternity.

Therefore "to Him who hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion, for ever and ever—Amen!"

Millbrook, March 28, 1818.

EXTRACT FROM A SERMON ON JUSTIFICATION BY FAITH. BY REV. JABEZ BUNTING.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.—ROMANS v. 1.

I MAY observe, in general, that God, in his act of Justification, *designs,* and if the blessing be not forfeited, its *final effect* will be, nothing less than the removal of the whole curse brought on us by sin, and our restoration to an ultimate condition as good, at least, as would have resulted even from continued innocence. But I am now to speak of those consequences of Justification only, which are its *present* and *immediate* results. These are,

1. The restoration of *amity* and *intercourse* between the pardoned sinner and the pardoning God. For "being justified by faith, we have *peace with God,*" and consequently, unforbidden access to him. The matter and ground of God's controversy with us being then removed, by his act of gracious absolution, we become the objects of his friendship. "ABRAHAM believed

God, and it was imputed to him for righteousness; and he was immediately "called *the Friend of God*;" (James ii. 23.) and so are all those who are similarly justified. This reconciliation, however, does not extend to their instant and absolute deliverance from *all* those evils, which transgression has entailed on man. They are still, for a season, left in a state of subjection to affliction and pain, to temporal suffering and mortality.—These are portions of the original curse, from which their justification does not as yet release them. But it entitles them to such supports under all remaining trouble, and to such promises of a sanctifying influence with it, as will, if embraced, "turn the curse into a blessing." Whom the Lord loveth, he may still chasten, and in very faithfulness afflict them. But these are acts of salutary discipline, rather than of vindictive displeasure. His friendship, not his righteous enmity, is the principle from which they all proceed; and their salvation, not their destruction, is the end to which they are all directed.

2. Another immediate result of Justification, is the *Adoption* of the persons justified into the family of God, and their consequent *right to eternal life* of body and soul. God condescends to become not only their friend, but their father; and they are the objects not merely of his amicable regard, but of his paternal tenderness. And admitted to the relation of children, they become entitled to the children's inheritance; for "if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. viii. 17.) In the second verse of this chapter, "the glory of God" is mentioned, as that for which all are authorized to hope, who now "stand in this grace," this state of peace and favour. "Whom he justifies, them he also glorifies," if they abide in that privilege. The punishment due to man, as a sinner, included the forfeiture and deprivation of all filial relation to God, and filial expectations from him. But pardon operates so as to take off the forfeiture; and therefore restores the believer to that relation, and to those expectations of which he was before deprived.

3. With these results of justification is inseparably connected another, of the utmost value and importance: namely, *The habitual indwelling of the Holy Spirit.* In the heart of *Man in innocence*, that spirit originally resided. But sin provoked his departure, and, since without him nothing is wise, nothing holy, nothing happy, *Man abandoned by him*, necessarily sunk into a state of spiritual blindness, corruption, and wretchedness.—Now, as sin brought us into this condition, by inducing the Holy Spirit's departure, so the pardon of sin is followed by our deliverance from it, because it makes way for his return to our souls, and for his renewed and settled residence with us and in

us. Justification takes off the interdict of holy influence, under which guilt had placed us; and thus "relative grace" leads to our full and abiding enjoyment of "real grace." Hence we read, "Christ hath redeemed us from the curse of the law, being made a curse for us;—that the blessing of Abraham might come on the Gentiles, through Jesus Christ; that we might receive the *promise of the Spirit* through faith." (Gal. iii. 13, 14.) "Because ye are sons, God hath sent forth *the spirit* of his Son into your hearts." (Gal. iv. 6.) With the remission of sins, St. PETER also connects, as an immediate result, as a distinct but yet a simultaneous blessing, "the gift of the Holy Ghost."—(Acts ii. 38.) And in the fifth verse of this chapter, the Holy Ghost is said to be given to those who are justified by faith. In a lower sense, I know, that blessed spirit is imparted even to mere penitents, who are as yet only seeking pardon, and not actually justified; for without him they could neither repent nor believe the Gospel. But whatever good influences we may experience, antecedently to our justification, they are not sufficient to constitute a holy *state* and *character*. They are only partial, incipient and preparatory;—"the rising beams," as it has been well expressed, "of the sanctification of the Spirit." They only prove that he is reconquering and refitting his alienated and ruined temple. But when we are justified, he then begins to inhabit it, and makes it his settled home. And it is this inhabitation of the Spirit, that it is the operating cause of all truly *Christian comfort* and *Christian holiness*. Of this indwelling the immediate effects are,

FIRST. *Tranquility of conscience*. For he testifies and manifests to those in whom he dwells, their free justification, and gracious adoption. The spirit which such persons have received, is, "not the spirit of bondage to fear, but the spirit of adoption, whereby we cry, Abba Father. The spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii. 15, 16.) When the Holy Ghost is thus fully given unto us, we are told, (Rom. v. 5.) that he "sheds abroad the love of God in our hearts." He diffuses through the soul such a satisfactory persuasion and feeling of God's pardoning love, as banishes our shy distrust of him, silences our fears, subdues our painful anxieties, and fills us with a grateful sense of our unspeakable obligations to his redeeming goodness.

SECOND. *Power over sin;* a prevailing desire and ability to walk before God in holy obedience. No sooner is the Holy Spirit enthroned in the heart, than he begins to make all things new. In his genuine work, purity is always connected with consolation. Those, to whom he witnesses their freedom from condemnation, he also enables to "walk, not after the flesh, but after the Spirit." (Rom. viii. 1.)

THIRD. *A joyous hope of heaven.* That justified persons have a gracious *title* to future felicity has been already shewn. I now speak of their happy *prospects* of it. They "*rejoice* in hope of the glory of God." (Rom. v. 2.) Their title results from the fact of their adoption; their power to rejoice in hope, from the Spirit's testimony of that fact. "We, through the Spirit, wait for the hope of righteousness by faith," and "abound in hope, through the power of the Holy Ghost." (Gal. v. 5. Rom. xv. 13.)

It now remains only to show the METHOD, by which Justification, and all its consequent blessings are attained. To have a complete view of this method, we must consider the *Originating*, the *Meritorious*, and the *Instrumental Cause* of our Justification.

1. The *Originating Cause* is the grace, the free, undeserved, and spontaneous love of God towards fallen Man. He remembered and pitied us in our low estate; for his mercy endureth forever. "After that *the kindness and love of God* our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us.—*The grace of God* bringeth salvation.—We are justified freely by *his Grace.*" (Titus ii. 11. iii. 4, 5. Rom. iii. 24.)

2. But God is wise and holy and just, as well as merciful and gracious. And his wisdom determined, that in order to reconcile the designs of his mercy towards sinners with the claims of his purity and justice, that mercy should be exercised only through the intervention of a Divine Redeemer. We are justified says the text, *through our Lord Jesus Christ.* OUR LORD JESUS CHRIST is the sole *Meritorious Cause* of our Justification. All which he did, and all which he suffered, in his mediatorial character, may be said to have contributed to this great purpose. For what he did, in obedience to the precepts of the law, and what he suffered, in satisfaction of its penalty, taken together, constitute that mediatorial righteousness, for the sake of which the Father is ever well-pleased in him. Now in this mediatorial righteousness all who are justified have a saving interest. I do not mean, that it is personally imputed to them *in its formal nature or distinct acts;* for against any *such* imputation, there lie, I think, insuperable objections both from reason and scripture. But the *collective merit* and *moral effects* of all which the Mediator did and suffered are so reckoned to our account, when we are justified, that for the sake of Christ, and in consideration of his obedience unto death, we are released from guilt, and accepted of God. But when I speak of what the Lord Jesus *did* and *suffered,* as meritoriously procuring our pardon, I would not be understood to intimate, that the active obedience of his life contributes equally, or in exactly the

same sense to that result, with the atoning sacrifice of his death. For to the latter the scriptures seem evidently to assign, if not an exclusive influence, yet a most marked and decided predominance, in this matter. We are "justified by his *blood*;—reconciled to God by the *death* of his Son;—and have redemption through his *blood*.—Christ once *suffered* for sins, the just for the unjust, that he might bring us to God, being *put to death* in the flesh." (Rom. v. 9, 10. Eph. i. 7. 1 Pet. iii. 18.) His sacrifice of himself for us was not only the grand and crowning act of his obedience, without which all the sanctity of his former life could not have saved us; but it was, in a special and distinct manner, *the price of our redemption*. It is only as a Lamb *slain*, that he takes away our sins. His personal purity, and his active obedience, however, were *previously necessary*, to qualify him for the work of atonement; for if he had not been "a Lamb without blemish and without spot," he could not have redeemed us by his blood. And his resurrection and intercession were also *subsequently necessary;* his resurrection, in order to testify the sufficiency and divine acceptance of his atonement; and his intercession, in order that the merit of it might be pleaded in our behalf, and the blessings, which it has deserved, be seasonably dispensed and applied. We may therefore say, in the general terms of the text, that we are justified, and have peace with God, *through our Lord Jesus Christ;*—through his mediation and merits, collectively considered;—while we believe, that if we would express ourselves in terms more strict and definite, such as other parts of scripture authorise, the *Atoning blood* of our Saviour is that to which our Justification is most emphatically and particularly to be ascribed.

From this statement of the meritorious cause of Justification, it appears, that while our pardon is, in its origin, an act of the highest grace, it is also, in its mode, an act most perfectly consistent with God's essential righteousness, and demonstrative of his inviolable justice. It proceeds not on the principle of *abolishing* the law or its penalty; for that would have implied that the law was unduly rigorous, either in its precepts or in its sanctions. But it rests on the ground, that the law has been magnified and vindicated; and that its penalty, or sufferings which were fully equivalent to that penalty in a moral view, when the dignity of the sufferer is considered, have been sustained by our voluntary Substitute. Thus "Grace reigns *through* righteousness," not at the expense of righteousness.—"Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe:—Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath

set forth to be a propitiation through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus. (Rom. iii. 21—26.)

This quotation naturally leads me to mention,

3. The *Instrumental Cause* of justification.—The merit of the blood of Jesus does not operate *necessarily*, so as to produce our pardon as an immediate and unavoidable effect, but through the instrumentality of *Faith*.

The faith by which we are justified is *present* faith; faith actually existing and exercised. We are not justified by *to-morrow's faith foreseen;* for that would lead to the antinomian notion of Justification from eternity; a notion which to mention is to confute. We are not justified by *yesterday's faith recorded* or *remembered;* for that would imply the opinion, that Justification is irreversible; an opinion which I have already assigned some of our reasons for rejecting. The Justification offered in the scriptures is a Justification *upon believing*, and in which we are never savingly interested until we believe, and only so long as we continue to believe. On all unbelievers the wrath of God abides. The atonement of Jesus was indeed accepted, *as from him*, at the time when it was offered; but it is not accepted, *as for us*, to our individual justification, until we individually believe, nor after we cease to believe.

The *Object* of justifying faith may be inferred from what has been before said, as to the originating and meritorious causes of Justification. It has respect, in general, to all that Christ is set forth in the gospel as doing and suffering by the gracious appointment of the Father, in order to our redemption and pardon. But it has respect, in particular, to the atoning sacrifice of Christ, as it is exhibited, by divine authority, in the scriptures, and as attested to be acceptable and sufficient by his resurrection from the dead, and his mediatorial exaltation at the right hand of God.

The *Acts* or exercises of this faith seem to be three: or rather, that faith, which is required in order to our Justification, is a complex act of the mind, which includes three distinct but concurrent exertions of its powers. It includes,

(1.) The assent of the understanding to the truth of the testimony of God in the gospel; and especially to that part of it, which concerns the design and efficacy of the death of Jesus as a sacrifice for sin.

(2.) The consent of the will and affections to this plan of salvation; such an approbation and choice of it, as implies a renunciation of every other refuge, and a steady and decided preference of this. Unbelief is called a *disallowing* of the foundation laid in Zion; whereas faith includes a hearty *allowance*

of it, and a thankful acquiescence in God's revealed method of forgiveness.

(3.) From this assent of the enlightened understanding, and consent of the rectified will, to the evangelical testimony concerning Christ crucified, results the third thing, which I suppose to be implied in justifying faith: namely, actual trust in the Saviour, and personal apprehension of his merits. When, under the promised leading and influence of the Holy Ghost, the penitent sinner thus confidently relies, and individually lays hold on Christ, then the work of justifying faith is complete; then, and not till then, we are immediately justified.

On the whole, may it not be said, that the faith, to which the privilege of Justification is annexed, is such a belief of the gospel, by the power of the Spirit of God, as leads us to come to Christ, to receive Christ, to trust in Christ, and to commit the keeping of our souls into his hands, in humble confidence of his power and will to save us!—It will readily occur to you, that the several expressions, which I have just used, are all employed in holy scripture, as synonymous with that believing which is unto unrighteousness.

Miscellaneous.

THE DOCTRINE OF FUTURE PUNISHMENT CONSIDERED.

(Continued from page 181.)

In passing from the Old Testament to the New, in addition to the foregoing remarks on the paucity of texts in the writings of Moses, which support the doctrine of future and endless punishment; I shall transcribe the observations of an eminent critic, to whom I am indebted for some thoughts, introduced into these strictures. "In the apostolical writings, there are a variety of ancient facts mentioned or alluded to, which are not recorded in the Jewish scriptures; such as the sin and punishment of the evil angels, 2 Pet. ii. 4. and their connfinement in everlasting chains under darkness to the judgment of the great day, Jude v. 6.—The prophecy of Enoch concerning the judgment and punishment of the wicked, Jude ver. 14.—Noah's peaching righteousness to the Antediluvians, 2 Pet. ii. 5.—Abraham's seeing Christ's day and being glad, mentioned by Christ himself, John viii. 56.—Lot's being vexed with the filthy discourse of the wicked Sodomites, 2 Pet. ii. 7.—The emblematical purpose for which Moses slew the Egyptian who strove

with the Israelite, Acts vii. 25.—The names of Pharaoh's magicians who contended with Moses, 2 Tim. iii. 8.—Moses' exclamation on the mount, when terrified by what he saw, Heb. xii. 21.—The emblematical meaning of the tabernacles and of their services, explained, Heb. ix. 8, 9.—All which ancient facts are mentioned by the inspired writers, as things universally known and ackpowledged. It is no objection to the truth of these things, that they are not recorded in the books of the Old-Testament. For it is reasonable to believe, that the writers of these books have not recorded all the revelations which God made to mankind in ancient times: nor all the circumstances of the revelations which they have recorded."

No objections, however, can possibly be made against the doctrine for which I am contending, founded on the scantiness of proof occuring in the writings of the New-Testament, for there it is so clearly revealed, the punishment is so awfully, so repeatedly, and I may say, so circumstantially described, that if language conveys any ideas, or words have any meaning, it is utterly impossible for the ingenuity of men, or the sophistry of cavillers, to set aside their meaning or weaken their force. To transcribe every passage that maintains the doctrine, would be to transcribe a very great portion of the divine word, and swell these strictures to an unnecessary size. I shall content myself therefore, with making a few selections from our blessed Lord's discourses, and the writings of his divinely inspired Apostles. And first from our Lord. He taught the doctrine of future and endless punishment by parables, and without them, and in no place did he ever say, nor can the inference be fairly drawn from any of his words, that those punishments should ever come to an end.

He taught the doctrine, for which I am contending, in the parable of the Sower. *As therefore the tares* (who are the children of the wicked one, ver 38) *are gathered and burned in the fire; so shall it be in the end of the world.* Matt. xiii. comp. 30. and 40—42. In the parable of the dragnet, the good are gathered into vessels, but the bad are cast away. *So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.* Matt. xiii. 49, 50.—In the parable of the marriage feast. *And when the King came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.* (See Rom. iii. 19. and xiv. 11.) *Then said the King to the servants, bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.* Matt. xxii. 11—13. And to mention but

one more, in that of the talents; *Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.* Matt. xxv. 30—33.

He taught the same doctrine in language without a figure. *I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.* Matt. viii. 11, 12. *Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?* Matt. xxiii. 33. In vindicating his character from the blasphemous objections of the Pharisees, he saith, *but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* Matt. xii. 32. In Mark the same doctrine is taught, though the words are somewhat different. *But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.* Mark iii. 29. and in St. Luke's gospel the same crime and the same punishment are mentioned in expressions differing from the foregoing; hear them —*but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven him.* Luke xii. 10. 'Now our Saviour says expressly of this sin, both negatively, *that it shall never be forgiven;* and affirmatively, that the person guilty of it *shall be obnoxious to eternal judgment*, and confirms all this with an asseveration, *Verily I say unto you, he that blasphemeth against the Holy Ghost, hath never forgiveness, but* ενοχος εστι *is liable to eternal judgment.*' The same sentiment is advanced in the case of Judas who betrayed his master; *The Son of Man goeth, as it is written of him; but woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born.* Matt. xxvi. 24. On which text Dr. A. Clarke comments thus. 'Can this be said of any sinner if there be any redemption from hell torments? If a sinner should suffer millions of millions of years in them, and get out at last to the enjoyment of heaven; then it was well for him that he had been born, for still he has an *eternity of blessedness* before him. Can the doctrine of the *non-eternity* of hell torments stand in the presence of this saying? Or can the doctrine of the *annihilation* of the wicked consist with this declaration?' *Marvel not at this: for the hour is coming, in the which all that are in the graves, shall hear his voice, and shall come forth: they that have done good to the resurrection of life; and they that have done evil unto the resurrection of damnation* John v. 28, 29. One instance more, and I shall close my quotations from the discourses of the Saviour. *If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where*

their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; where their worm dieth not, and the fire is not quenched. Mark ix. 43—48. Dr. Whitby's note on this passage, though long, is too valuable to be withheld from the reader. "These words seem plainly taken from Isa. lxvi. 24. where they exactly may be found; and it seems reasonable to interpret them according to the received opinion of the Jews.—Now it is certain, 1st. that Gehenna was by them still looked on and represented as the place in which the wicked were to be tormented by fire: so the Jerusalem Targum represents Gehenna which is prepared for the wicked in the world to come, as a furnace "sparkling and flaming with fire, into which the wicked fall." And the Targum upon Ecclesiastes speaks of the "fire of hell," Eccles. ix. 15. "of the sparks of the fire of hell," x. 11. and "of the wicked who shall go to be burned in hell, viii. 10. Accordingly our Lord speaks here, verse 47. and Matt. v. 22. of the wicked being "cast into the fire of hell," and of their being "cast into a furnace of fire," Matt. xiii. 42.

Secondly. The ancient Jews held that the punishments of the wicked in hell should be perpetual, or without end. So Judith saith, that they shall weep under a sense of their pains forever, chap. xvi. 17. Josephus informs us that the Pharisees held "the souls of the wicked were to be punished αιδιω τιμωρια with perpetual punishment," and that there was appointed for them ειργμος αιδιος "a perpetual prison." Philo saith the punishment of the wicked person is ζην αποθνησκοντα αει, "to live for ever dying," and "to be forever in pains and griefs, and calamities that never cease:" Accordingly our Lord continually saith of them, that they shall go away into eternal punishment, and that their worm dieth not, and their fire is not quenched, and that God will destroy their soul and body in hell fire." Matt. xviii. 8.—xxv. 41. Luke iii. 17.

I am next to look to the writings of the Apostles, and see what they say on this most awful and important subject. Nor can I be at any loss, for it meets my eye, in one form or another, in the writings of each of the inspired penmen. I shall therefore select only a few passages.

Rom i. 18. For the wrath of God is revealed from heaven against all unrighteousness of men, who hold the truth in unrighteousness. See ch. ii. 5—9.

1 Cor. vi. 9, 10. Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of them-

selves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God, see Gal. v. 19—21.—Eph. v. 5, 6.—Phil. iii. 18, 19.—Col. iii. 5, 6.—Rev. xxi. 8.—xxii. 15.

1 Thess. v. 3. Then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. See also 2 Pet. iii. 10.

2 Thess. i. 7—9. The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.

Heb. vi. 8. Whose end is to be burned (compare Matt. iii. 10, and vii. 19. x. 27.) A certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries. 31 verse, It is a fearful thing to fall into the hands of the living God. xii. 29. For our God is a consuming fire.

Heb. vi. 2. Και κριματος αιωνιου, and of eternal judgment. Here follows Dr. Whitby's note on these words, "Hence interpreters observe, that the doctrine of Origen, touching the period of the torments of the damned, is here condemned; and indeed the primitive fathers, not Origen himself excepted, taught the contrary.

"If we do not the will of Christ," saith Clemens Romanus, ουδεν ημας ρυσεται της αιωνιου κολασεως, "Nothing will deliver us from eternal punishment:" the black way, in Barnabas, is οδος του θανατου αιωνιου μετα τιμωριας, "The way of eternal death with punishment." "The punishment of the damned," saith Justin Martyr is κολασις και τιμωρια η αιωνιος πυρι. Κολασις απερατος, κολασις αιωνιος πυρος αιωνιου δικη, "endless punishment, and torment in eternal fire." In Theophylus, it is κολασις αιωνιος αιωνιος τιμωρια, "eternal punishment." Ireneus in his symbol of faith, makes this one article, that της ασεβεις και αδικους εις το αιωνιον πυρ πεμψη, "Christ would send the ungodly and unjust into everlasting fire."

Tertullian declares, *Omnes homines aut cruciatui destinari aut refrigerio, utroque sempiterno*, "that all men are appointed to eternal torments or refreshments. And if any man" saith he, "thinks the wicked are to be consumed, and not punished, let him remember, *Ignem gehennæ æternum predicari in pœnam æternam*, that hell-fire is styled eternal, because designed for eternal punishment," and thence concludes, "their substance will remain forever, whose punishment doth so." So St. Cyprian saith, *Servantur cum corporibus suis animæ infinitis cruciatibus ad dolorem;* that "the souls of the wicked are kept with their bodies, to be grieved with endless torments." *Tormentus nec modus ullus aut terminus;* "There is no measure nor end of

their torments," saith Munitius. Lastly, Origen reckons this among the doctrines defined by the Church, "that every soul, when it goes out of this world, shall either enjoy the inheritance of eternal life and bliss, if its deeds have rendered it fit for life, *sive igni æterno, ac suppliciis mancipanda est*, or it is to be delivered up to eternal fire and punishment, if its sins have deserved that state."

From the foregoing arguments and quotations, the judicious and attentive reader will conclude with me, that the proposition which was laid down for discussion, at the commencement of this essay has been fully and incontrovertibly established. And that if any credit at all is to be given to speech, or if language can convey one determinate idea, or bear any certain meaning; the doctrine of the *certainty and eternity* of future punishment is proved beyond a doubt. If the above declarations of our Lord, attended with all the solemnity, and reiterated asseverations with which they are accompanied, together with the numerous and unequivocal assertions of his Apostles, do not fully maintain it, is it possible for any language to do it? If these, with all the rest that might be added from the word of God, do not silence or satisfy the advocate of *Universalism*, what will do it? If the plain and literal meaning of such passages can be parried, so could every other quotation that could be made, or assurances that could have been given. And indeed, if they do not prove the doctrine, I am at a loss to conceive what doctrine can be proved from matters of fact, or the writings of the inspired penmen. Let the Universalists try what the Scriptures say on the being and attributes of God,—the gift of his Son Jesus Christ—the descent of the Holy Ghost on the day of pentecost, (or does he set that article in the Christian faith, with all his influences, operations, graces, and comforts aside also)—the crucifixion and atonement of the Redeemer,—the day of Judgment,—the resurrection of the dead,—the immortality and immateriality of the soul,—and eternal blessedness. The way and manner he takes to establish any one or all of these doctrines, if fair and logical, shall be turned upon himself, and made to support that doctrine he now denies: Empty declamation, or positive assertion will not, however, be taken for proof.

Against all that has been said, on the *endless* duration of punishment, the Universalist may come forward, and assert with confidence, as he has done before, and think that this confident assertion shall pass as sterling proof, that there is no word in the Greek language, which conveys the idea of eternity, or that ought to be so rendered: that Αιων and Αιωνιος are never to be taken in that sense, for they always convey the idea of a limited duration, of a period which must come to a

close. Here I must express my surprise, that any man professing to have any knowledge of the language, much more, that one who undertakes to give us a new translation of the New-Testament should be so devoid of modesty, or a sacred regard to truth, as to make the above assertion. As well might he say that there is no meaning in words at all, as to say that *aionion* never expresses an idea of unlimited duration; as every person acquainted with the language, and the application of that, and its correlative terms, in the sacred scriptures, must know to the contrary. Notwithstanding the unblushing confidence with which this declaration is made, I shall meet it by asserting in turn, that *Aion* and *Aionios*, in various places in the New-Testament, signify a proper eternity.

Without having respect to the words as substantive or adjective, or to their number as singular and plural, I find they occur ONE HUNDRED AND NINETY NINE times in the New Testament. I have examined every place where they are to be found, and have arranged them, as belonging to the different subjects under the following heads.

To the Mosaic Dispensation, - -		9
— the World itself with the various ages and revolutions which have happened		34
— God, Christ, and the Holy Ghost, together with the reign of Christ,		46
Ascriptions of glory and praise to God, Christ, &c. - - - - -		24
Eternal life and blessedness, - -		65
Eternal death and punishment, - -		21
		199

In making this classification, I do not say that it is such as is exactly laid down in the Lexicons which I have consulted. Nor am I sure that others, taking the same side of the question with me, might not assign some to the Mosaic Dispensation which I have considered as falling under the division that relates to the Ages, &c. of the world. As any different arrangement will not affect the main point, which relates to the word as meaning Eternity, I conceive the present distribution sufficiently exact for my purpose; and shall proceed to give an example or two, from each division, and leave the reader to judge for himself.

(To be Continued.)

Religious and Missionary Intelligence.

For the Methodist Magazine.

A descriptive view of the Western Country previously to its discovery and settlement by English settlers, or the citizens of the United States, as additional or supplementary to Introductory Remarks, to the Rise and Progress of religion in the Western Country.

No. II.

THE following is a description of this country, given in a pamphlet published in Paris.—"The Mississippi first acquires importance in the latitude of forty-five north. It flows in a devious course above two thousand miles, and enters the bay of Mexico, by many mouths, in latitude twenty-nine. In these latitudes is comprised the temperate zone, which has always been deemed most favourable to the perfection of animal and vegetable nature. This advantage is not marred by the *sterilifying* influence of lofty mountains, the pestilential fumes of untractable bogs, or the dreary uniformity of sandy plans. Through the whole extent there is not a snow-capt hill, a moory sand, or a volcanic eminence. This valley is of different breadths.—The ridge which bounds it on the east, is, in some places, nearly a thousand miles from the great middle stream. From this ridge, secondary rivers of great extent and magnificence flow towards the centre, and the intermediate regions are an uncultivated paradise. On the west the valley is of similar dimensions, the streams are equally large and useful, and the condition of the surface equally delightful.

There cannot be imagined a district more favourable to settlement. In addition to general climate and soil, there are the utmost facilities of communication and commerce. The whole district is a sloping side of a valley. Through which run deep and navigable rivers, which begin their course in the remotest borders, and which all terminate in the central stream. This stream, one of the longest and widest in the world, is remarkably distinguished by its depth and freedom from natural impediments. It flows into a gulph, which contains great numbers of populous islands. Among these islands are numerous passages into the ocean which washes the shores of Europe. Thus, not only every part of this district is easily accessible by means of rivers, but the same channels are ready to convey the products of every quarter to markets the most contiguous and most remote.

Fancy, in her happiest mood, cannot combine all the facilities of nature and society in a more absolute degree, than will be actually combined when the valley of the Mississippi shall be long enough included in the American states. Not one of the impediments to opulence will be found here. Not one of the advantages, the least of which have made other regions the envy and admiration of mankind, will here be wanting.

The Nile flows in a torrid climate, through a long and narrow valley. The fertility which its annual inundations produce, extends only two or three leagues on either side of it. The benefits of this fertility are marred by the neighbourhood of scorching sands, over which the gales carry intolerable heat, and incurable pestilence, and which harbour a race of savages, whose trade is war and pillage. The greater Nile of the Western hemisphere diffuses by its inundations the fertility of Egypt twenty leagues from its shores, and occupies a valley wider than from Duna to the Rhine, flowing among the most beautiful dales, and under the benignest season.

The territories of Great-Britain in India, produce nothing which the territory of the Mississippi could not as easily produce. The Ganges fertilizes a valley less extensive. Its Deltas, as well as those of the Nile are in the same latitudes, and these rivers generate the same exuberant soil, only in smaller space and less quantities than the American Nile: But the Mississippi comprehends in its bosom the regions of the temperate zone as well as the tropical climates and products. A nation could not bury itself in a more inaccessible fortress than this valley. The mouths of the river, as to all attacks by sea, are better than the bastions of Malta. All around the entrance is impassible to man and horse, and the great channel is already barred by forts—easily extended and improved.

These strictures were penned long before the late war. The following were also made previously to the cession of Louisiana to the United States.

There is some amusement, at least, in reflecting upon the vast consequences which some time or other must infallibly attend the settling of America. If we consider the progress of empires which have hitherto existed in the world, we shall find the short duration of their most glorious periods, owing to causes which will not operate against that of North America. Those empires were formed by conquest; a great many nations different in character, language and ideas, were by force jumbled into one heterogeneous power: It is most surprizing that such dissonant parts should hold together so long. But when the band of union was weakened, they returned to their original and natural separation: language and national character formed many sovereignties out of the former connected varieties. This, however, will be very different with North-America; the habita-

ble parts of which, including the dominions of Britain and Spain north of latitude 30, contain above 3,500,000 square miles.—It would be unnecessary to remark that this includes what does not belong at present to our North-America. If we want it, I warrant (continues our author) it will soon be ours. This extent of territory is much greater than that of any empire that ever existed, as will appear from the following table:

	Square miles.
The Persian Empire under Darius contained	1,650,000
The Roman Empire, in its utmost extent	1,610,000
The Chinese Empire - - -	1,749,000
The Great Mogul's - - -	1,116,000

The Russian empire, including all Tartary, is larger than any of these, but I might as well throw into the American scale the countries about the Hudson's bay, for the one is as likely to be peopled as the other; whereas, all I have taken in will assuredly be so. Besides North-America is actually peopling very fast, which is far enough from being the case in the Russian deserts. Now the habitable part of what was once the British dominions alone, in North-America, contains above 1,200,000 square miles, or almost equal to any of the above. But the whole as I before observed is, 3,500,000, or more than the Persian and Roman together.

So that those seeds of decay, sown in the very foundation of ancient empires will have no existence here. Further the peopling of this vast tract, from a nation renowned in trade, navigation, and naval power, has occasioned all the ideas of the original to be transplanted into the copy. All these advantages having been so long enjoyed, with the amazing and unparalled situation for commerce between Europe, Asia, and the great Southern Continent; and America at the same time possessing above other countries, the means of building, fitting out and maintaining a great Navy; the inhabitants of this potent empire, so far from being in the least danger from the attacks of any other quarter of the globe, will have it in their power to engross the whole commerce of it; and to reign not only lords of America, but to possess in the utmost security the dominion of sea throughout the world, which their ancestors enjoyed before them. None of the ancient empires, therefore, which fell a prey to the Tartars, nor the present one of China, can be compared to this of North-America; which as surely as the land is in being, will hereafter be trod by the first people the world ever knew."

May this view of our nation, however exhilerating to us as politicians and citizens, humble us as Christians under a sense of the goodness of Almighty God to us as a people.

THEOPHILUS ARMENIUS.

Jan. 20, 1820.

(To be continued.)

ACCOUNT OF THE REVIVAL OF RELIGION IN PROVINCETOWN, MASS. COMMUNICATED IN A LETTER FROM REV. E. KIBBY TO REV. T. MERRITT.

(Continued from page 200.)

FRIDAY in the afternoon we set out for home. The most of our company were now happy, having received of the fulness of God. There were some, however, mourning for their sins, and deeply lamenting that they must return without being converted. Blessed God! O blessed disappointment! the adorable Jesus had other thoughts. After we had gotten out of the creek, being all on deck, passing the time in singing praises, and speaking of the goodness of God, in an unexpected moment the heavens dropped fatness, and we were overshadowed with the Most High. Some shouted! some cried aloud for mercy! some fell! This display of the power of the great I AM, made a finish of the business: all our company were now converted excepting the captain of the sloop. All of us now rejoiced greatly in the name of the Lord.

During the night there was an enlarged enjoyment, the praises of Jesus were frequently sung, and every soul filled with the goodness of God. Saturday in the morning, by the rising of the sun, we all safely landed. Having heard what the Lord had done, the people looked at us with surprise. The young converts were filled with the good wine of the kingdom, and the grace of God shone in their faces. Wherever they went, they seemed to carry conviction, and many trembled in their presence. As they entered their houses they fell on their knees to prayer, and then told their friends what the Lord had done for them. O what a day! Provincetown never saw the like before. O ye guilty, trembling, penitent sinners! the clouds are big with mercy, and shall break in blessings on your heads.

Sabbath-day being pleasant, at the appointed hour, all who could, hastened to meeting, and crowded to the house of God. Every countenance appeared to be extremely interesting; joy sparkled in the eyes of the righteous; while those who had no interest in the blood of the Redeemer, appeared sorrowful and dejected. The preaching was attended with demonstrations of power. A wonderous change appeared in the people from Camp-meeting, their looks and deportment showed what God had done for them. At the time of prayer they all fell on their knees in public, and worshipped God in a devout manner. These combined circumstances much affected the people, and presented to view a most interesting assembly. The sacred flame spread among the pious, while the blessed Spirit deeply impressed the minds of sinners: they wept, they groaned, they trembled.

After the dismission of the public congregation in the afternoon, we usually had a society meeting; but on this occasion they all became one. The whole congregation, with few exceptions, took their seats among the righteous. I came out of the pulpit, and in a few words addressed the whole, and then gave liberty to the young converts to tell their wonderous story. They arose one after another, and honoured the hand that made them. They related what God had done for their souls in an admirable manner. Many burst into weeping, and the voice of mourning was heard in all directions. I invited the distressed to the altar for prayers, and instantly the circle was filled, and what could not approach the altar, fell on their knees in the aisles, and in their seats, and cried aloud for mercy! Blessed Jesus! Mercy was near at hand for the penitent! the power of God was manifested among the people in a gracious manner, the saints of God shouted aloud for joy, the cries of the distressed reached the very heavens, and the footsteps of our God were glorious. The work had now began in good earnest, and sudden was the appearance of the Lord in his temple.

The fields being white and all ready to harvest, the people of God now entered into the work with spirit and engagedness. Our meetings commenced every evening, and every meeting was productive of the most precious fruits. The work spread in different directions, and the house of prayer was filled with people from all parts of the place; while the power of the Most High, was frequently displayed in the most astonishing manner. And though our meetings were regularly dismissed, at a seasonable hour, yet it was often the case that many were unable to get away, in consequence of having fallen under the Divine power; so that it became necessary for some to attend upon them, until God was pleased to convert their souls, and restore their bodily faculties to them.

It was seldom the case that I had a chance to retire to rest until a very late hour, and in some instances, was called out of bed to pray with the distressed, and to comfort those that mourned. Indeed, my time was wholly spent, both day and night, in the discharge of the most important and the most pleasant duties of my station among the people.

After the work assumed such a powerful appearance, and became so satisfactory in its operations, a most sensible alteration was seen in the appearances of almost all the inhabitants of the town, and this great and glorious work, became the subject of daily conversation among all classes of people. For sometime but little was said against it, and those who did not share in the blessing, stood astonished and confounded at what they saw and heard. The power of God was not only manifested in our meetings, but the divine presence seemed to be every

where. Some were awakened as they were walking, others while in their daily employments; some were converted at meeting, and some experienced religion in going home. The Lord was not only present on the shore, but men and boys on board their vessels in the harbour, were deeply impressed in their minds. One in particular, was so stiffened with the power of God, as to be unable to return on shore during the night. Some that fell asleep in deep distress of mind, were roused from their slumbers by the pardoning love of God, and shouted praises in the silent watches of the night. Thus, noon and midnight, morning and evening, witnessed the happy conversion of souls.

The work was so rapid that it seemed difficult to keep pace with it. Like a contagion, spreading every where, it was not known to day who would be its victims to-morrow. The conversion of some was manifest in their countenances, before it was hardly known that they were under concern of mind.—Whenever any experienced religion, they usually appeared at the next meeting, and related what the Lord had done for them; which had a tendency to encourage the mourner, and to impress the most awful sentiments on the conscience of the sinner.—Parents and children, husbands and wives, brothers and sisters, friends and neighbours, would often meet to congratulate each other on the happy change wrought in the heart by divine grace. Convictions were very powerful, and conversions remarkably clear. Every meeting was crowned with newborn souls.

We seldom had a dull season; and more than once the mighty power of God shook the place where we were assembled.—But few at those times left the house, and they perhaps, for fear of the falling of the building. I was myself as composed as while I am thus writing, and sat with infinite pleasure, to survey the solemn scene. The presence of God came as it were, like the rushing of a mighty wind, and filled the place where we were sitting. This shook the bodies of the people, and they the seats, and the seats the house; so that it trembled to its very foundation. This was a most awful time.

At the commencement of this reformation, most of the men belonging to this place, were absent at sea, who on their return home, were greatly astonished at the wonderful change they saw wrought among the people in their absence. What the Almighty has been doing for several weeks, was presented to their view all at once. When they entered their houses, to see the admirable change which had taken place in their dearest connections; when they walked the streets, to hear no swearing, to see no fighting, while the place of carnal mirth was not to be found, but a fixed seriousness marked every face; and above all, when they went to the temple of devotion, and saw such a goodly number of the congregation, bending the knee

to the great God of heaven and earth; to see their plain and unaffected manner, their true devotion, their happiness, and especially to hear them speak of the goodness of God, and to tell what the Lord had done for their souls, and to hear them from time to time warn sinners to flee from the wrath to come, and invite their dear friends, in the most pathetic language, to come and go to heaven with them, was a solemn scene, which none but the most hardened sinner could withstand. Powerful convictions soon took hold of the mind, and being unwilling that their friends should go to glory and leave them behind, they made suit to a throne of grace, in the name of the eternal Son, who suffered for them on the cross, and pardon was given unto them; and they were blessed with the enjoyment of divine love. The hand of Omnipotence was powerfully upon them, and ten or twelve experienced religion in one meeting. Glory to God in the highest! on earth peace, and good-will toward men! Hallelujah! praise ye the Lord! The work seemed for some time to go on among the seamen, and many were brought to the knowledge of the truth. Backsliders also were reclaimed, and once more blessed with the divine favour. Strangers, and persons who were providentially here, shared in the work, as well as the people belonging to Provincetown.

This blessed reformation assumed some traits not common in this part of the vineyard of our Lord. In point of power and rapidity it became truly astonishing. In the commencement of the revival, a young man not of our society, became awakened among the Methodists, and set out to serve the Lord. But having some discouragements from a quarter that he ought not, one evening his father was conversing with him on a particular subject, and seeing his countenance to change, asked him what the matter was, and he said 'he did not know,' then rose from his seat, walked across the room two or three times and fell to the floor. In this situation he lay for some time, in great distress of soul, and then arose and praised the Lord with all his might, and delared to his friends, what his blessed Redeemer had done for his immortal soul.

(To be continued.)

We present to our readers the following Report of the Committee, appointed by the General Conference to take into consideration the state of missions, and to whom was referred the Constitution of the Missionary Society of the Methodist Episcopal Church.

The alterations which are made in the Constitution of this Society, are such as were recommended to be made by the board of Managers, and also such as were authorized by the 13th Article of the original Constitution, respecting the location of the Society, and the application of its funds.

REPORT OF THE COMMITTEE

TO WHOM WAS REFERRED SO MUCH OF BISHOP M'KENDREE'S ADDRESS AS RELATES TO MISSIONS.

Your Committee regard the Christian Ministry as peculiarly a *Missionary* Ministry. "Go ye into all the world, and preach the gospel to every creature," is the very foundation of its authority, and developes its character simultaneously with its origin.

The success which attended the Itinerant and Missionary labours of the first heralds of salvation, farther establishes the correctness of this view, and demonstrates the Divine sanction of this method of spreading the Gospel.

In process of time, however, the Missionary spirit declined, and the spirit of genuine Christianity with it. Then it pleased the Lord to raise up the Messrs. Wesleys, Whitefield, and others, through whose Itinerant and Missionary labours, a great revival of vital piety was commenced, the progress and extent of which, at present, your Committee cannot but regard as cause of unbounded thankfulness and pleasure.

The Missions of Boardman and Pilmore; of Wright, of Asbury, and others, are events in our history not soon to be forgotten. A grateful people feel their happy influence, and hold their memory dear, and generations yet unborn will rise up and call them blessed.

Can *we* then be listless to the cause of Missions? We cannot. Methodism itself is a Missionary system. Yield the Missionary spirit, and you yield the very life-blood of the cause.

In Missionary efforts our British brethren are before us. We congratulate them on their zeal, and their success. But your Committee beg leave to entreat this Conference to emulate their example. The time, indeed, may not yet be come in which we should send our Missionaries beyond seas. Our own Continent presents to us fields sufficiently vast, which are opening before us, and whitening to the harvest. These, it is probable, will

demand all the labourers, and all the means, which we can command at present.

You will permit your Committee to mention some of those Missionary grounds, which may have a peculiar claim to your first attentions. They are the Canadas, the Floridas, the State of Louisiana; the Territories of Arkansas and Missouri; our Western frontiers generally, having regard to those who use the French, Spanish, or other foreign languages, as well as to those who use the English; together with any destitute places in the interior, in which circuits may not yet have been formed, and where it may be judged important to have efficient missions.

In a particular manner the Committee solicit the attention of the Conference to the condition of the Aborigines of our country, —the Indian tribes. American Christians are certainly under peculiar obligations to impart to *them* the blessings of civilization and Christian light. That there is no just cause to despair of success, through grace, in this charitable and pious undertaking, is demonstrated by the fact that there are already gathered into church fellowship about sixty members of the Wyandot tribe, in the state of Ohio; and that a successful mission, under our direction, is now in operation among them. Why might not similar success attend other missions among other tribes? Is the Lord's arm shortened that he cannot save our brothers of the forest? or is his ear heavy that He will not hear in their behalf?

The Government of the United States has manifested a disposition towards the Indians, which may contribute much, not only to their civilization, but to their evangelization. Ten thousand dollars annually have been appropriated by Congress for the establishment of Schools among them. By this act it is required that the plan of education embrace, for the boys, in addition to reading, writing, and arithmetic, the practical knowledge of agriculture, and of such of the mechanic arts as are suited to the condition of the Indians; and for the girls, spinning, weaving, and sewing. This your Committee consider a very judicious regulation, and perfectly compatible with the duties of Missionaries, if men of families, who might be established among them, as teachers in those Schools, whilst their wives would assist in the instruction of the girls in their appropriate departments. The civilization of the Indians, will promote their evangelization.

Indeed, your Committee are decidedly of opinion, that it is the rising generation among the Indians, to whom your attention should be chiefly directed; and that the institution of schools among them, on the government plan, and under the government patronage, should be your first care. It will be necessary,

at the same time, in the appointment of teachers, to select suitable persons, with a view to the ulterior object of Christian instruction, both to the youth and the adult; which object, it is evident, will be greatly promoted by means of a common language; by the influence which a teacher will have over the youth; and by the free access which will be gained, through them, to their parents and friends. This is the course which has been pursued by our missionary brethren of the British Connexion, in the island of Ceylon, and your Committee believe with great success.

Several denominations have already availed themselves of the proffered aid of Government above mentioned, and have flourishing schools, of a missionary character, now in operation, among different tribes.

The American board of Commissioners for foreign missions, have an establishment of this kind on the Chickamaugah, in the Cherokee country; and another among the Choctaws. At the first are about one hundred Indian children, and at the second from forty to sixty. This Board have also directed their attention to the country west of the Mississippi; and an establishment similar to those above named is already in a state of forwardness there. Besides these, branches are organizing in different parts of the Cherokee and Choctaw countries; and measures are in operation to establish two other principal schools, one for the benefit of the Creeks, and the other for the Chickasaws.

The Baptist society have a school in Kentucky, at the Great Crossings, to which fifteen or twenty Indian children have been sent from the Indian country: and they are about to organize a school at the Valley Towns, in the Cherokee country.

At Spring-place, in the Cherokee nation, there has been a school for fourteen years, under the care of the Moravians; which is said to have been productive of much good.

The United Foreign Mission Society of New-York, are about organizing a school west of the Mississippi, and also for the benefit of the emigrant Cherokees. It is supposed they will go into operation in the course of this spring and summer.

Your Committee had felicitated themselves on the pleasing and inviting openings for such institutions which had appeared, particularly among the Wyandots; of which tribe, many, through the instrumentality of our missions, have already been turned from darkness to light, and from the power of Satan unto God. But whilst we have been delaying, others have stepped in. The Agent of that tribe has informed a member of your Committee, that he has written to the Secretary of War to place the proportion of the ten thousand dollars per annum, allowed by Congress, which may be allotted to that agency, at

the disposal of the Committee of Friends, on Indian concerns, in this city; and they have it in contemplation to open three schools, the ensuing summer, in the said agency.

Your Committee hope not to be understood as expressing any regret at the zeal of other denominations in so good a cause. Far from it. The mention of this is intended rather to provoke ourselves to love, and to good works. There yet is room.

From the above sketch it will be seen how the spirit of missions is diffusing itself in our country. It ought to be cherished, and rightly directed. If *we* do not cherish it, others will. It is of God, and will prevail.

Indeed, many of the Indians themselves, bordering on our improved settlements, are roused to a sense of their deplorable condition. With outstretched arms they cry to us and say, "Come and help us!" Your Committee believe it a call of Providence, which should be obeyed. With these views, they submit the following Resolutions, viz.

Resolved, by the Delegates of the Annual Conferences, in General Conference assembled,

1st. That this Conference do highly approve of the institution of the Missionary Society, of the Methodist Episcopal Church, in the city of New-York, and, on the recommendation of the Managers thereof, do agree to, and adopt the following

CONSTITUTION, (viz.)

Article 1. This Association shall be denominated "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH;" the object of which is, to enable the several Annual Conferences more effectually to extend their missionary labours throughout the United States, and elsewhere.

Article 2. The business of this Society shall be conducted by a President, thirteen Vice-Presidents, Clerk, Recording and Corresponding Secretary, Treasurer, and thirty two Managers, all of whom shall be members of the Methodist Episcopal Church. The President, first two Vice Presidents, Clerk, Secretaries, Treasurer, and the thirty-two Managers, shall be elected by the Society annually; and each annual Conference shall have the privilege of appointing one Vice President from its own body.

Article 3. Thirteen members at all meetings of the board of Managers, and twenty five at all meetings of the Society, shall be a quorum.

Article 4. The Board shall have authority to make by laws for regulating its own proceedings, fill up vacancies that may occur during the year, and shall present a statement of its transactions and funds to the Society at its annual meeting; and

also lay before the General Conference, a report of its transactions for the four preceding years, and state of its funds.

Article 5. Ordained Ministers of the Methodist Episcopal Church, whether travelling or local, being members of the Society, shall be *ex-officio* members of the board of Managers, and be entitled to vote in all meetings of the Board.

Article 6. The board of Managers shall have authority, whenever they may deem it expedient and requisite, to procure Bibles and Testaments for distribution, on such terms as they may judge most advisable, provided they shall not at any time apply to this object more than one third of the amount of the funds received for the current year.

Article 7. Each subscriber paying two dollars annually, shall be a member; and the payment of twenty dollars at one time, shall constitute a member for life.

Article 8. Auxiliary Societies, embracing the same objects with this, shall, if they request it, be supplied with Bibles and Testaments at cost; provided the same shall not amount to more than one third the monies received from such Auxiliary Societies, and that after supplying their own districts with Bibles and Testaments, they shall agree to place their surplus funds at the disposal of this Society.

Article 9. The annual meeting of the Society shall be held on the third Monday in April

Article 10. The President, Vice Presidents, Clerk, Secretaries, and Treasurer for the time being, shall be *ex-officio* members of the board of Managers.

Article 11. At all meetings of the Society, and of the Board, the President, or in his absence, the Vice President first on the list then present, and in the absence of all the Vice Presidents, such member as shall be appointed by the meeting for that purpose, shall preside.

Article 12. The minutes of each meeting shall be signed by the Chairman.

Article 13. The Treasurer of this Society, under the direction of the Board of Managers, shall give information to the Superintendents annually, or oftener if the Managers judge it expedient, of the state of the funds, and of the amount for which drafts may be made thereon, for the Missionary purposes contemplated by this Constitution; agreeably to which information the Superintendents shall have authority to draw on the Treasurer for the same, and to pay over the amount to the Missionary or Missionaries appointed by them, either wholly at once or by instalments, at the discretion of the Superintendents; provided the drafts of all the Superintendents together shall not amount to more than the sum thus authorized to be drawn for, and that the appropriation for the support of any Mission-

ary or Missionaries shall always be regulated by the rules which now are or hereafter may be established for the support of other Itinerant Ministers and Preachers of the Methodist Episcopal Church; and provided also that the appropriations and payments which may be made by the Superintendents under this Article, shall be communicated as soon as practicable thereafter to the Board of Managers for insertion in their annual report.

Article 14. This Constitution shall not be altered but by the General Conference, on the recommendation of the board of Managers.

Resolved, &c. 2dly. That it be, and hereby is, earnestly recommended to all the Annual Conferences, to take such measures as they may deem most advisable, for the establishment of Branch Societies, Auxiliary to the Parent Methodist Missionary Society at New-York, in all convenient and practicable places within their bounds; and that it be the duty of the General Superintendents to communicate this recommendation to the said Conferences, and to use their best endeavours and influence to have it carried into speedy and general effect.

Resolved, &c. 3dly. That this Conference do fully approve of the plan of education for the civilization of the Indians, required by a Circular, in Conformity with an Act of Congress, issued from the Department of War, by the Hon. J. C. Calhoun, on the 3d of September, 1819, and by a supplement thereto issued from the same department on the 29th of February last; and that they do hereby authorize the General Superintendents of the Methodist Episcopal Church, and any others, who, under their direction, may be engaged in establishing, organizing, or conducting such school, or schools, to act in conformity therewith.

Resolved, &c. 4thly. That the Superintendents be, and hereby are, requested to keep in view the selection of a suitable Missionary station—westwardly or southwestwardly—where a person may be appointed as soon as they may deem it expedient, to have charge of the Missions, which are or may be in that direction, in the absence of the General Superintendents.

Resolved, &c. 5thly. That a more particular and regular attention ought to be paid to the instruction of the destitute souls in our cities, towns, and country places; and that the same be, and is hereby earnestly urged on all our Preachers who may be appointed to such places respectively; and more especially in stations, where such instructions may be given with the greatest regularity and effect; in which good cause the said Preachers are advised and requested, by all prudent and affectionate

means, to engage, as far as possible, the aid of our Brethren, the Local Preachers.

Resolved, &c. 6thly. That this Conference do highly approve of the pious zeal which caused the institution of the Mite Society of Philadelphia, for promoting Domestic and Foreign Missions; that the thanks of this Conference be, and hereby are, rendered to the said Society for the same, and for their friendly address to this Conference on the subject; but that, having adopted a modified Constitution of a Missionary Society, to be established in New-York, from the objects of which the publishing of Bibles has been separated, for the reasons contained in the said Address from Philadelphia, and also on the recommendation of the Society in New-York, and contemplating very important advantages from having the Parent Missionary Society located where the Book-Concern is conducted, so that the Editor and General Book-Steward, for the time being, may always be Treasurer thereof, this General Conference do respectfully and affectionately recommend to the Society in Philadelphia to become Auxiliary to that in New-York.

All which is respectfully submitted.

WM. RYLAND, *Chairman.*

Baltimore, May 15, 1820.

BAPTISM OF THE TWO CINGALESE YOUNG MEN, FORMERLY PRIESTS OF BUDHU.

From Missionary Notices, No. 52, for April, 1820.

Extract of a Letter from the Rev. R. Newton, dated Liverpool, March 14, 1820.

I gladly avail myself of the earliest opportunity of giving you some information respecting one of the most interesting religious services I ever witnessed. In the morning of last Lord's day, March 12, the two young men from Ceylon, late priests of Budhu, who, during the last eighteen months, have been under the care and instruction of Dr. Clarke, were, by baptism, received into the Christian church. Although no previous announcement had been made to the public, yet, in consequence of private intimations circulated among friends, the Brunswick chapel was crowded to excess. Having gone through the ordinary morning service, as prescribed in the Book of Common Prayer, Dr. Clarke then gave the congregation a circumstantial account of the two strangers who appeared before them; their dedication to the temple of Budhu in their early youth, the rapid progress they made in the languages, learning, and

religion of their country;—their advancement from the lower to the higher order of the Budhist priesthood,—their continued, and ardent thirst for knowledge,—their beginning to be dissatisfied with their own, and also with that of the Bramunical religion which they examined; their application to a priest of Budhu, celebrated for his learning and talents, to know his opinion of Christianity, who said to them, "The religion of Budhu is the moon; Christianity is the sun!" The Doctor then remarked on their providentially meeting with a copy of the New Testament in the Cingalese language, which they carefully read: how much they were struck with the character and ministry of Jesus Christ, as recorded by the evangelists;—the resolution they formed to abandon their temples with all their pecuniary resources;—and if possible, to come to England, where they knew Christianity is professed, and where they expected to see this Divine religion shine in all the effulgence of its own glory. The Doctor then noticed their application to Sir Alexander Johnston to take them with him to this country—their arrival in London when the Doctor was in town,—his interview with Sir Alexander, and subsequently with our Missionary Committee, with the circumstances which led to their being confided to his care. He then gave an account of the proficiency they had made in the English language, their total abandonment of heathenism—and their progress in Christian knowledge and in Christian experience;—their desire to be baptized, and the hope which they entertained, that on their return to the East, they might communicate to their countrymen the momentous verities of the religion of Christ. The Doctor then proceeded to administer the ordinance of holy baptism according to the form of the Church of England. The elder, at his own particular request, was named Adam Sirrah Goonna Munhi Rathana, and the younger Alexander Dherma Rama. Having received the initiatory ordinance they were most affectionately recognized by the Doctor before the congregation, as *Christian Brethren*. They then repaired to the Lord's table to receive the memorials of the body and blood of Christ. We were all deeply affected while "shewing forth the Lord's death." Indeed the whole service was most solemn and impressive. "The power of the Lord was eminently present." Many were the tears which were shed, and the prayers which were offered up on the occasion. Lively gratitude for the blessings of the gospel which we enjoy,—a strong feeling of commisseration for the perishing heathen,—an earnest desire to communicate to them the knowledge of "the common salvation,"—and an ardent hope that the two individuals who had just "made a good profession before many witnesses," might

be instrumental in promoting this glorious consummation, were the sentiments in which the whole congregation appeared to indulge. But you should have been *present*, you should have *heard*, and *seen*, and *felt*, as we did, to form any adequate idea of the uncommon interest which was excited. I have since conversed with both the young men, and am fully satisfied that the administration of the outward and visible sign, has been accompanied with the "*inward* and *spiritual grace*."

The following are extracts from a more circumstantial account of this solemn service, by a person present, arrived subsequently to Mr. Newton's communication.

After Dr. Clarke had, in a solemn and impressive manner, read the morning service, which served as an excellent preparation for the still more solemn one yet before him; he gave a short account of these very interesting strangers. The eldest was born near Point de Galle, in the island of Ceylon, and was sent to the celebrated temple of Matura, when about six years of age, where he received his instruction, not only in his maternal language, but also in the Patois Portuguese, the Pali, the Tamul, and the Sanscrit. Having passed through the proper forms, he became Gannunaxie, or priest, and in process of time Theerunanxie, or High Priest, and had, previously to his coming to England, been constituted High Priest in the temple of Doodanahuveb, near Galle. The younger was born near Colombo, in the same island, entered the temple at about the same age, went also through the usual forms, and was made Gannunanxie, and was for five years Theerunanxie, previously to his leaving his native country, his family and his gods, and was High Priest in the same temple with the former; his mind is also highly cultivated in all the learning of his native country. They are cousins-german, and are of the second class, called the Carava class; the first being the Goigama; but these two classes are so near in point of honour and respect, that they often mingle in social intercourse, and the several families of each not unfrequently intermarry; a circumstance peculiar only to those two classes in the island.

The translation of the New Testament into Cingalese got into the hands of the two Cingalese, who, having naturally curious and inquiring minds, read it with great care and attention, and were deeply struck with the character of our blessed Lord; and from his history were led to contemplate Him as the most wise and benevolent of Beings. Their attention thus roused, they inquired and sought deeper still into the truths of our holy religion; and in proportion to their inquiry, so was their reliance in their belief of Budhooism shaken. Still, however, they

could not see, for they mutually examined and perused this translation of our Testament together, how they could, without subjecting themselves to privations and hardships, make any profession of their growing attachment to Christianity while in their own temple; but the desire to know it yet more fully induced them to wish to visit that happy country where they knew it was the established religion, and of which they had formed the highest conceptions. Hearing that Sir A. Johnston was about to return to Europe on account of his lady's ill health, they agreed to request him to allow them to accompany him to England. Previously to this they had no personal acquaintance with that gentleman, but they knew the philanthrophy and excellence of his character; they saw the interest he took in the amelioration of the civil condition of their country; they knew him as the first establisher of our noble English trial by Jury in Ceylon, and the pains he had himself taken to acquire a knowledge of the Tamul language, in order to the impartial administration of justice. To this gentleman they went; he treated them with his known politeness and tenderness, but could not, upon their explanation of their wishes, find any motive sufficiently powerful to justify him in taking the proposed step, knowing but little of the men; he therefore refused. Again and again they urged him, but he as constantly refused to grant them their request. After the ship which was to convey Sir A. Johnston and his family was under weigh, these two priests, undaunted in their resolution even by such great obstacles, put off in a boat and joined the vessel, without having had an opportunity of bidding adieu to their parents and friends. They found, however, a kind reception from Sir A. J. who protected them on their voyage from all insult, supplied their wants, but at the same time put their resolution and sincerity to the strongest proof. He took care to pay them no particular respect; they ate of the most homely fare, and slept on a mat, &c. All this they did without one complaint, so great was their thirst for spiritual instruction, going in quest of a religion of which they knew so little, and yet were willing for its sake to relinquish their honours, glebe lands, parents, and country. But previously to this, I should have remarked, added the Doctor, that upon their coming away, they consulted an old and very learned priest, concerning his opinion relative to the comparative merits of Budhooism and Christianity, from whom they received this singular answer: addressing Dherma, who had proposed the question, he said, "Oh Dherma, the religion of Budhoo is the moon, but the religion of Jesus is the sun."

Dr. Clarke having stated the circumstances of their arrival in England, and their being placed under his care by the Missionary Committee, described the difficulty he found in conveying

instruction to them. They knew no English, nor indeed any other European tongue, and he was unacquainted with Cingalese or Tamul, and as to the Patois Portuguese, which they knew, it was so different from the genuine Portuguese, that they could not understand the latter when either spoken or read.

Dr. C. next spoke of the ardent application of the young men to their studies, and the depth and extent of their proficiency. In reading, they had gone beyond what could at all have been expected for the time, and can read, and in general understand the Bible and Testament. Though they had previously known nothing of writing, (their own being a sort of engraving, with a steel point upon the talipot leaf,) yet they can now write well in English, and have gone through a general course of common arithmetic, and have acquired a good notion of the principles of Geography and Astronomy.

In religious matters, he said their improvement had been great. Of the grand *principles* of the Christian Religion they have a clear and accurate knowledge. From idolatry and all its concomitants, they are completely saved, and believe most conscientiously the whole system of Divine Revelation. Their favourite doctrine of *Metempsychosis* or *Transmigration* of *Souls*, they have totally abandoned; and the Doctor stated, that he firmly believed that they had not remaining the slightest vestige of their ancient religious prejudices, nor the slightest *doubt* concerning the *Truth of Christianity*.

He farther observed, that their hearts as well as their heads, had experienced a powerful change; they loved prayer and the reading of the Holy Scriptures, and often experienced gracious influences of the Divine Spirit on their minds; though frequently they were cast down respecting their religious state; and especially at their supposed slow advances in religious knowledge and feeling; deploring the sinfulness of their own hearts, of which God seemed to have given them a clear discovery; leading them into all the chambers of the *house* of *imagery*, and shewing them the *idols* set up in the heart against the worship of the true God. Ezekiel viii. 7—10.

Dr. Clarke then observed, that they had long and earnestly desired to be received into the Christian Church by baptism; into the nature and end of which he had taken care to give them the fullest instructions, in order that he might be satisfied that they clearly understood the whole.

Having spoken pretty much at large concerning these foreigners, the Doctor then adverted to the doctrine of Christian baptism. After he had, on this highly important topic, dwelt for a considerable length, he left the desk, and came to the font where the Priests were standing, and immediately gave out the hymn beginning thus;

"Father, Son, and Holy Ghost,
In solemn power come down."

When he came to the following lines,

"See these sinful worms of earth,
Bless to them the cleansing flood," &c.

he laid his hands upon their heads; when they were immediately melted into tears, and the whole congregation appeared, by the eagerness of their attention, and their death-like stillness, to feel as if the power of the Highest was indeed overshadowing them.

Dr. Clarke then proceeded regularly through the whole service for the *Baptism of Adults;* to the respective *questions* in which the young men, though deeply affected, made answer clearly, and distinctly, and with much animation. This done, they both kneeled down, and were baptised in the Name of the Holy Trinity. The eldest by computation, now about twenty-nine years of age, earnestly requested to have the name of his Christian instructor prefixed to his own; and was accordingly baptized Adam Sirrah Goano Munhi Rathana. The youngest, now twenty-seven years of age, wishing to take the name of his patron, the Honorable Sir Alexander Johnston, was baptized Alexander Dherma Rama.

The Doctor then most earnestly and affectionately commended them to the prayers of the congregation; that not only the Divine presence might influence and bless them, but that God would have them in his holy care and keeping during their approaching voyage, taking them in safety and peace to their destined place; but also protect and support them under all the difficulties and trials which, as Christians, and so peculiarly circumstanced as they were, they would necessarily experience: and every heart in the congregation, I believe, was immediately lifted up most fervently to God on their behalf.

Having concluded the service, Dr. Clarke took each of them by the hand, saying "By this baptism administered to you in the Name of the most holy Trinity, and by the suffrages of this congregation, I admit you into the Christian Church."

During the principal part of this service, there were few, if any, of the many hundreds assembled, who were not in tears.

The Sacrament of the Lord's Supper was then administered to them, and to many hundreds of persons by Dr. Clarke and Mr. Newton.

I have since heard that Alexander Dherma Rama, who, through fear of death, had been subject to bondage, had, during this service, his fear taken entirely away! O! said he, "I not fear to die now: if I die, I go straight to the kingdom of God."

Adam Munhi Rathana, upon his returning to his room, prostrated himself on the floor, and spent a long time in prayer and praise.

Thus ended a service which to me and to many will be had in everlasting remembrance, and with it a scene I can never again hope to witness; had you no other fruit of your Missionary exertions than the conversion of these two Priests, you would most unquestionably have reason to laud and magnify God, who thus put it into your hearts and those of your brethren to send Missionaries to the island of Ceylon.

THE following is an extract from the journal of Mr. NEWSTEAD, of CEYLON, taken from the MISSIONARY NOTICES, No. 51, for March, 1820.

ACCOUNT OF THE CONVERSION AND BAPTISM OF A YOUNG HEATHEN OF CEYLON.

March 15. This morning, at our English service, a heathen, about 28 years old, was received into the Christian Church, by the ordinance of baptism, and named Cornelius Robert. At his own request he gave the following statement of his experience, and of the reasons which induced him to wish for baptism: That his parents and family, with himself, were all heathens, i. e. professed Budhists, and consequently ignorant of every thing relative to Christianity. That about two years ago, a Christian School was established in his village (Tempelee,) and sometime after the catechist master sent him an order to assemble all the people in his village, both Heathens and Christians (so called) to hear preaching; he himself also attended, and while hearing the sermon, was "trying in his mind to understand it," he immediately felt struck with the goodness of the things which he was hearing. He then strove to compare all he knew of the religion of Budhu with the Christian religion, and said, that as he examined, he could find "neither beginning nor end" to Budhism; but all was "confusion," so that he could find "no reason for it." On the contrary, the Christian religion seemed to "shine to him as the full moon," he seemed as if "before he was quite dark within, and as if sudden light was darted into his mind." From that time, he began to read the Christian Scriptures in the Cingalese language, and to pray to the Christian's God, and to see more and more that he was a sinner against God," and only could be saved through Jesus Christ, the Saviour of the world, as taught in the Holy Scrip-

tures. He earnestly desired baptism from that time: "Not," he said, "that he thought that alone would save his soul," for he looked to be saved through the faith which God should give him, in his son Jesus Christ; only he wished in this Christian way to be received into the Christian Church, and be acknowledged, and looked upon as a Christian. He hoped, he said, that no one would think he took this step to be capable of any office, or place, or honour, or any worldly motive whatever, (a thing very common with the Cingalese who use Christian ordinances as a stepping stone, or ladder of preferment or gain,) but only in the way of saving his soul, and confessing Christianity." All this he said, through the interpreter, with the utmost clearness and composure, and with much apparent devotion in his looks and deportment. He also gave several very consistent and proper answers to the questions proposed to him. Amongst which he declared his solemn belief in the Divinity and Atonement of our Lord Jesus; his power and willingness to save all the human race, and particularly himself. Again, that one part of his strong conviction of the duty of being a Christian, afterwards arose from comparing the lives and conduct of Heathens and Christians; that he saw the heathens living almost as the beasts, while those who were taught in the Christian religion, were in all things far better. Again, that he believed, though he so much wished to be baptized, that if God should call him to die before he was baptized, he should be saved without it, if he had faith in the Lord Jesus Christ; which faith he believed, would save him, though he felt himself to be a sinner before God. As he kneeled down to be baptized, he was evidently much affected, and his first act on rising was to lift his hands and eyes, and utter loud praises to God, regardless of all around. One who stood near him, remarked that he afterwards looked round him on the congregation with the most altered smile of satisfaction, as if he would say "I rejoice that I am no longer shut out from you." After a short address to him, in which I laid particular stress on the example he should present to his village as a Christian, from his own remark relative to the difference he had observed between Heathens and Christians, I presented to him a new Cingalese Testament, with his new Christian name inscribed in it, with which he was greatly pleased. With the whole of this interesting affair, I could not but be highly gratified, and deeply affected, and was powerfully reminded by several particulars in it, of Acts x. 34, 35, and of Rom. ii. 14, 15. On both of which parts of Holy Writ, this circumstance is surely an affecting and lively comment. "For I say unto you, that God is able of these stones, to raise up children unto Abraham." This man is now one of our native schoolmasters.

For the Methodist Magazine.

ACCOUNT OF THE WORK OF GOD IN CHILLICOTHE.

Chillicothe, May 3, 1820.

REV. AND DEAR BROTHER,

I SIT down, agreeably to your request, to perform the pleasing task of giving you a brief account of the present state of religion in our Church in this borough, and more particularly of the progress of the work of God within the last few months.

You will recollect that I communicated to you, about a year since, an account of the great revival of religion during the winter of 1818—19, which was published in the Methodist Magazine, for June, 1819. That period forms quite an epoch in the history of our Society here. In the summer of 1818, it consisted of about one hundred members; and in less than one year there were added about *three hundred and twenty new members!* The Society has continued in a flourishing state since that time; an unusually large proportion of the new members (most of whom were young persons) remaining "Stedfast in the faith, giving glory to God;" and exemplifying in their lives and conversation the sincerity of their profession and the genuineness of their piety.

It has pleased God, in the riches of his goodness and mercy, to visit us again with an outpouring of the Holy Spirit.—During the last winter, an increased solemnity and attention in the public worship of God, was very apparent. In the month of February a few cases of convictions and conversions occurred, and a few added to the church. In March the work of Divine Grace became more apparent, and considerably increased. The altar was often crowded with mourners, crying to God for mercy; and at almost every meeting, some were made partakers of justifying grace. Many who had remained impenitent throughout the great revival last year, were now cut to the heart, and brought to cry out, "What must I do to be saved?" The Divine Presence, as in the former revival, rested upon the assembly at most meetings for public worship; and on some occasions to such a degree as to cause sinners to tremble, while the people of God rejoiced exceedingly. The number who joined themselves to the church that month was very considerable. You will, I am sure, recollect with pleasure the quarterly meeting which you held with us on the 2nd of April. On that day, twenty-two members were added to the church. The whole number of new members received, during the months of March and April, is upwards of *fifty;* one half at least of this number have experienced the efficacy of the gospel of

Christ, in being "the power of God to salvation, to those who believe." The work of Grace still continues; though not in that degree it did in March. Precious souls are still brought to the "knowledge of the truth;" and there is much reason to be encouraged at the prospect of the returns of the "times of refreshing from the presence of the Lord."

There is one or two cases of the power of Divine Grace, in this revival which may be worthy of particular notice. The man who had been sometime employed in finishing our new Meeting-house, together with his family and all his hands who were at work on the Meeting-house, have embraced religion, and been brought to experience its efficacy to the joy of their souls. They are all very steady and good men, and will doubtless be ornaments to their profession. Another case which I will mention, is somewhat similar,—Brother L——'s partner (Mr. M———.) and, with the exception of one, all the hands employed in their shop, who were not previously professors of religion, have been made the happy subjects of redeeming grace, and joined themselves to the church—making in this one Mechanic's shop, about a dozen witnesses for Jesus!

These are "the Lord's doings, and they are marvellous in our eyes." We are truly a highly favoured people. The Lord has "turned again our captivity;" He has "enlarged our borders and strengthened our stakes;" "He hath put our feet upon a rock, and established our goings; and he hath put a new song in our mouths, even praises unto our God."

All hail the power of Jesus name!

and let us all

Join in the universal song,
And crown him Lord of all.

I remain, my dear, and much esteemed brother,

Yours, &c.

SAMUEL WILLIAMS.

REV. JOHN COLLINS.

THE

METHODIST MAGAZINE.

FOR JULY, 1820.

Divinity.

From the English Methodist Magazine.

THE WISE STUDENT, AND CHRISTIAN PREACHER.

A SERMON,

Preached at Broad-Mead, August 28, 1780: being the day of the Annual Meeting of the BRISTOL EDUCATION SOCIETY.

BY JOHN RYLAND, A. M.

INTRODUCTION.—I do not address myself this day to my honoured fathers and brethren in the ministry here present; I have need to be taught of them, and will freely at all times sit at their feet for instruction. I do not immediately address myself to the congregation before me; my highest ambition is to be useful to you, my dear young friends, who are Students in this little seminary of Religion and Learning. I have known what it is to be in your situation, or rather below you; and if I can drop a few hints for your use, it will finally terminate in the satisfaction and honour of the elder ministers now present, and likewise in the edification of the Christian people of this and many other churches of Christ.

1 TIMOTHY IV. 15.—"*Give thyself wholly to them.*"

THE things in my text, if taken in a limited sense, refer to all the wise instructions the Apostle had given to his son Timothy, in the preceding part of the epistle; but considered in a more extensive view, we may take in the whole of divine Revelation, and the whole work of the Christian ministry.

In treating on this passage of Scripture, *Give thyself wholly to them*, or, as the original expresses it, *Be in them;* I propose to shew:

I. What is requisite to our *being in the things of God*, which are here referred to.

II. The hindrances and opposites to *being in them.*

III. What is included in *being in them.*

IV. The glorious advantages and pleasures of such a state of mind.

I. What is requisite to our *being in the things of God* which are here referred to. And above all things in the world, *regeneration*, or a divine change in all the powers and affections of the soul, is essentially necessary; and without which, it is impossible to be *in the* great *things of God.*

Regeneration is the infusion of divine life into the soul; without it we are spiritually dead; and a dead man will never give himself wholly to the things of God. Life is a state of active existence; animal life is the motion of the blood; rational life is the operation of the understanding, and a capacity of receiving ideas of truth; spiritual life is divinely active existence arising from the agency of the Spirit of God on the soul, it is the motion of God in the creature, as conversion is the motion of the creature to God: this life is the union of the soul with God, hence arises an activity in the understanding to discern the beauty of God; an activity in the will, to choose God as the purest good; an activity in the conscience to fear God; an activity in the memory to recollect God; an activity in the passions to admire and love God and delight in his perfections; and this divine activity is unbounded in its hatred of sin and love to holiness. How is it possible for any man who is totally destitute of this divine life, to relish the glorious discoveries of divine Revelation? Regeneration is an impression of the image of God on the soul: and how can a man be pleased with the display of the moral perfections of God in the Scriptures, who hath no correspondent impression of the wisdom and goodness, the holiness and justice of the divine Nature on his own heart? Regeneration is the inscription of the divine law on the soul and conscience, it includes a spiritual perception of the vast extent of the law, a cordial approbation of the purity and beauty of the law, an ardent inclination to obey the law, and a sweet joy when we exercise that obedience in any degree: the soul always dislikes itself when it feels itself fall short in obedience; and it is pleased with itself when it can feel in itself any measure of conformity to the holy will of God.

Regeneration is a divine change in the conceptions, choice, and affections of the soul: a man that is born again has new conceptions of God and of himself, he hath new views of sin and holiness, new conceptions of Christ and the blessed Spirit, new prospects of the world and time, of life and death, heaven and hell: he hath a new choice of God for his eternal portion, and a new bent and determination of his will for Christ and holiness; he has new affections towards good and evil in all their circumstances as present or absent; he loves all moral good, and hates all moral evil; he pursues the one, and flies from the other, with

great eagerness and vivacity; he has new hopes and new fears, new joys and new sorrows, new anger at himself and sin, new gratitude to God for his great salvation. Now, my dear brethren, is it possible for any man to give himself wholly to the things of God, and the work of the ministry, before this divine change is passed upon his heart? Can a blind man delight in colours? Can a deaf man take pleasure in the most charming music? Can a dead man relish the sweets of a feast, or delight in the sublime conversation of wise and worthy men? And how then can you expect a man under the power of a carnal mind, and full of pride and enmity against Christ, to delight in the glorious discoveries of the Gospel? Our Divine Master has determined this by an immutable decree, "Ye must be born again; except a man be born again, he cannot enter, nay, he cannot see the kingdom of God," John iii. "They that are in the flesh, cannot please God," Rom. viii. "Without faith it is impossible to please God," Heb. xi. "And without holiness no man shall to eternity see God, so as to be happy in him," Heb. xii. 14. This blessed work of regeneration will always shew itself in persons called by God to the Christian ministry, in these four ways; Love to Christ—a sound taste for true divinity—a spirit of prayer—and tender compassion for immortal souls.

1. Love to Christ.—Love to Christ consists in a vast esteem of his worth, and boundless admiration of his infinite perfections, attended with sincere love to him, and fervent gratitude for his blessings. Love implies a spiritual understanding, or a conception of clear and just ideas of him, a sense of interest in his heart, and a forcible inclination of the will to him considered as the supreme God; this will produce a lively emotion of the purest passions towards him as the supreme truth and beauty.

In Christ there is every possible excellence to feed the passion of love, and raise it to the utmost force and fire: God the Father determined in the constitution of the person of Christ, to furnish out an object that should infinitely exceed the warmest love of men and angels; an object that should exhaust and distance all created powers and affections; an object that should exceed all others, and be absolutely unrivalled and unparalleled to eternity. In the person of Christ you see the lowest humility and infinite glory, the sweetest meekness and infinite majesty, the deepest reverence of God, and yet full equality with God in all divine perfections: you see in him patience under the worst of evils, and yet he was worthy of all possible good: an exceeding great spirit of the most humble obedience and supreme dominion over all—perfect resignation to the divine will, and absolute sovereignty over heaven, earth and hell: extreme poverty and

reliance on God for a crumb of bread, joined with all-sufficiency for ten thousand worlds.

In the actions of Christ, you see the most amazing humiliation and divine glory: love to God in the highest exertions, and at the same moment the utmost love to God's enemies. He appeared most zealous for God's justice, and yet suffered most awfully from justice: he displayed the most illustrious holiness; and yet was treated as the most guilty man that ever lived in the world: he was dealt with as most unworthy, and yet was never more worthy than when he sweat blood in the garden, and died on the cross: he suffered most extremely from those very persons to whom he shewed the greatest love: and when he was most of all in the power of his enemies, he then gained the most glorious victory over his enemies.—This is the glorious person who is the supreme object of your love: and is he not worthy of your utmost esteem, your ardent desire, your strongest good-will, and your most intense delight? This is the great God-man who ought to be the end of all your studies, the end and matter of all your sermons, and the end of your life and existence for time and eternity. Another fruit of regeneration will always be,

2. A sound taste for true divinity. The only true divinity, is that which humbles the sinner, and brings him deep into the dust before God. "I am nothing," says the greatest of all mere men, 2 Cor. xii. "Less than the least," Eph. iii. 8. At the same time, divine Revelation exalts Christ above all creatures and worlds, it speaks strong consolation to every distressed sinner, and promotes holiness in the most effectual and glorious manner. And you may be as sure as you are of your own existence, that all sermons and writings of a theological kind, which have any tendency to puff up the soul with a vain pride, to degrade the Redeemer to a mere man, or any way eclipse his supreme divinity, to distress convinced sinners, to deprave the divine law, to lessen the evil of sin, and give us slight thoughts of the commission of the least iniquity: you may be sure that these are not the truths of God, but the inventions and errors of men. Because God has purposed to stain the pride of all flesh, (Isa. xxiii.) and has eternally decreed, that no flesh shall glory in his presence, 1 Cor. i. 30

A sound taste in true divinity, includes a clear knowledge of the beauty and harmony of the doctrines of the gospel, with power to receive pleasure from every beautiful discovery of God in the holy Scriptures: the Bible is the standard of religious taste: and it is of the utmost importance for a student or a preacher to form a good taste very early in life: this true taste is a fund of perpetual pleasures to ourselves, and it hath the happiest tendency to produce and cherish the same excellent quality amongst our people and the churches of Christ. I re-

joice to see it prevail in any degree, and wish to see it flourish more than ever amongst all the worthy preachers of the gospel.

I trust, my dear young friends, that you will more than ever cultivate and cherish an exquisite sense of the beautiful and good objects in the Bible, and that you will take pleasure in all the lovely gradations of beauty, revealed in the Scriptures of God; and at the same time I wish you may have a lively and keen disgust at the deformity of vice, and the infinite ugliness of sin: O! Sirs, what a reviving pleasure is it to see in our sacred Bible new and great ideas, bursting from the conceptions and affections of God, expressed in every kind of style that can please and astonish the soul, and rouse the passions of the heart, to the most rational and manly devotion to God, and zeal for his glory in the world! Surely, my friends, Scripture eloquence excels all the eloquence of mortal men and immortal angels! And what a pleasure must it be to you in your studies to see fresh good appearing daily in the Scriptures, to determine and fix your will for God, whilst new beauties open upon your transported souls, to fire and fix your affections! Another effect of regeneration will inevitably be,

3. A spirit of fervent prayer. Prayer is the darting out of the whole soul to God in one grand pathetic desire. In right prayer, our understanding, will, and affections approach to God, and enter into a lively converse with his divine perfections shining on us through Christ. In right prayer we are forced to feel our entire dependance on the Lord Jesus for acceptance with God, and we equally feel our dependance on the Holy Spirit for real assistance in all our approaches to God. Prayer improves our rational powers, harmónizes and sweetens our best affections, calms the conscience, and brightens the imagination. Prayer makes all the graces of the Holy Spirit to flourish in the soul; it strengthens the personal and divine graces, and the Christian and the social graces thrive and grow in the exercise of prayer. Prayer invigorates gracious habits, and excites gracious acts. Prayer sends us to our studies with serene joy, and cheerful hope of success in all things.

My dear young students, nothing can be done without prayer; no vital religion in the soul can prosper without prayer, no studies in divinity can flourish without prayer. Not even the study and attainment of human sciences can be happily prosecuted without prayer. Dr. Doddridge used frequently to observe, that he never advanced well in human learning without prayer, and that he always made the most proficiency in his studies when he prayed with the greatest frequency and fervour.

Depend upon it, my friends, there never was, there never will be, a useful and honourable minister of the gospel without constant fervent prayer. The effectual in-wrought prayer of a

righteous student availeth much, James v. 16. Another fruit of regeneration will always be,

4. A tender compassion for immortal souls. That man who hath no deep and serious sense of the worth of his own soul, will never have any just conviction of the infinite worth of the souls of mankind, and consequently he has no right or fitness to be a Student of Divinity, or a Minister of religion: he will be a trifling, worthless creature, and cannot be otherwise than an infamous character in the church of God. Above all things, my dear young friends, study the worth of the soul and the dignity of Christ; these ever ought to be the prime objects of your most fixed attention.

The ORIGIN of the soul shews its immortality; it came from God, he is the Father of spirits, it is the breath of God, and who dares to say that the breath of God is mortal, or dying and perishing breath!

The NATURE of the soul evinces its immortality. It is a spirit, an invisible and immaterial substance, endued with life and action: the great Creator of all souls declares there is a spirit in man, Job xxxii. 8. and that a spirit has not flesh and bones, *i. e.* it is not a material substance, Luke xxiv. 39. It is God that formeth the spirit of man within him, Zech. xii. 1. And the spirituality and activity of the soul resemble God the Father of spirits, Heb. xii.

The amazing POWERS of the soul evince its immortality. The UNDERSTANDING can conceive of the eternity and infinite perfections of God, which no creature below man can do in the least degree: the soul has a capacity to take in ideas of all things in heaven, earth, and hell, and can fly back to eternity before the creation; and roll down into eternity and all its amazing wonders when time shall be no more.

The soul has an infinite thirst after knowledge; and if a learned man could absolutely master all the sciences, he would sit down famished, and weep bitterly, and wish to have ten thousand more worlds of science yet to conquer. Nothing but the boundless perfections of God can satisfy the immortal soul of man!

The WILL, in its OBJECTS and ACTIONS, equally with the understanding, shews the soul of man to be immortal. Its object is *good*, universal good, pure good, immortal good. The actions of the will are boundless, and can never come to any rest but in God, the supreme eternal good. The amazing dominion of the soul over the body, resembles the vast dominion of God over the whole universe; and the actions of the will are often most vigorous and strong when the body is in a deep consumption, or in the very agonies of death; these objects and actions of the will proclaim man immortal.

"I see
Man a partner with the Deity,
In that high attribute, immortal life:
I gaze, and as I gaze my mounting soul
Catches strange fire, Eternity, at thee."—YOUNG.

The grandeur of the PASSIONS evinces the immortality of the soul. Admiration points at a great and unlimited object, the boundless and wonderful God. Love has for its object an infinite and eternal beauty and good. The proper object of our hatred is sin, an infinite evil, and our hatred is infinite. Our hopes and fears point to an eternity of good and evil; our joys wish to be eternal: and even the sorrows of a guilty sinner point out an hereafter, and intimate eternity to man.

In truth, every thing in God and his works proclaims the immortality of the soul. The magnificent structure of the universe; the boundless space, the amazing magnitude of the heavenly bodies, their rapid motions, the succession of day and night, the revolutions of nature in the seasons of the year, the gradations of life from a worm to an angel, the astonishing works of genius, the prodigious labours of art and strength all round the globe, proclaim that immortals have been here.

The moral perfections of God, his promises of eternal life to believers, and his threatenings of eternal death to the wicked, all declare the immortality of the soul. But in the death of Christ, considered as a price, a sacrifice, a punishment, you have brighter views of the worth and immortality of the soul than can be exhibited in the light of heaven or the flames of hell. Here you see the eternal Son of God incarnate, rolled in dust and blood in the garden, surrounded with darkness and the curse of God on the cross, that we might rise into the highest heavens, and dwell to eternity in the bosom of infinite love.

Let all these considerations, with a thousand more that pour in on our astonished minds, excite us to imitate the Lord Jesus and his blessed apostles, in the tenderest compassion for immortal souls. Well did the Redeemer assert, that the profit of the whole world would not compensate for the loss of one soul.—"What can a man give in exchange for his soul?" Matt. xvi. 26.

The eternal damnation and misery of one soul, is a matter of greater importance, and big with greater and more terrible events, than the temporal destruction and misery of all the inhabitants in the city of Bristol, for ten thousand ages. Because there will come up a point, an instant in eternity, when that one soul will have suffered as much pain and misery as all the inhabitants of Bristol would suffer in ten thousand ages. Therefore, the sufferings and misery of one soul to eternity, for that will still be before it, will be greater than the temporal sufferings of a whole city, or than the whole world would suffer in ten thousand ages.

Let us awake, then, my dear young brethren, to the care of our own souls, as the one thing needful; and let us cherish the strongest and tenderest love and compassion to the souls of men. Let us study and pray, and labour for souls! let all our pursuits of learning and knowledge terminate in the glory of Christ and the salvation of precious souls. Read Dr. Young's amazing Thoughts on the Immortality of the Soul, Night 6 and 7. Mr. Flavel's Treatise on the Soul; and Dr. Gill, on the Immortality of the Soul. Body of Divinity, Vol. 2. Beverley on the Soul, and the celebrated Andrew Baxter's Treatise on the Immortality of the Soul. This book triumphs over all opposition.—We now proceed to consider,

II. The hindrances and opposites to our being in the things of God, and the work of the ministry.—These are pride, sensuality, idleness, imprudence, an eagerness for vain disputation, scepticism and lukewarmness.

1. Pride. Pride is a high thought of self, a violent thirst for applause, attended with a scornful contempt of other men. A young man that thinks more highly of himself than he ought to think, (Rom. xii.) whilst he continues in that distempered state of mind, never will be a wise and successful student of divinity. Pride will make him think slightly and scornfully of his tutors. Pride will stop his ears against the wisest lectures in the world. Pride will shut his eyes to the most beautiful truths that ever were proposed by God or man. Pride will make him scorn to sit at our divine Master's feet to learn his will. Pride will dreadfully offend the Spirit; and if he is affronted and grieved, all success in the study of divinity is at an end. All the men upon earth, and all the angels in heaven can never make a young man wise, if he despises the teachings of the Spirit of God.—The Holy Spirit has a most amazing dignity and delicacy in his whole manner of instructing souls, and HE expects we should treat HIM with infinite veneration, delight and gratitude. A novice is in great danger of pride, and of falling into the snare and condemnation of the devil, 1 Tim. iii. 6. In a word, pride renders a man quite unlike the humble Jesus, and it is the first and blackest feature of the devil on the soul. There never was a great and good, and useful preacher; there never will be one in the church of Christ, that indulges and cherishes the disgustful and detestable sin of pride!

2. Sensuality. Under this word I include all intemperance and luxury in meats and drinks; all impurity, or every species of fleshy lusts which war against the soul. Intemperance in food, and insobriety in drinking, are sad enemies to the clear, cool, and regular operations of reason, and most wretchedly spoil all attempts for the improvement of the mind in human learning and the liberal sciences; much more do these lusts un-

fit the soul for the contemplation of the sublime truths of the gospel. A young man who is a slave to his belly, is a poor low creature; he can never rise to any thing useful or honourable in life.

> "The highest heaven of his pursuit,
> Is to live equal with the brute." WATTS.

Impurity or unchastity is the most dreadful enemy to our souls; all unchaste passions and appetites take away the heart and spirit of a man; they darken our understanding; debauch our reason; and pervert all great and generous pursuits. A young man in the fever of lust is no more fit to study the Scriptures, and preach the gospel, than a man that is mad with a raging fever in his brain, or a lunatic in Bedlam.

When I consider how many students and preachers have fallen by the sin of unchastity, I could wish to weep in tears of blood, and drown this Bible with my tears. My dear young friends, let me exhort you to preserve the dignity of your bodies; preserve the utmost chastity of body, soul, and imagination; always remember that chastity in a student and a preacher, is absolutely as essential to our honour and usefulness, as chastity in a virgin. And it is impossible, I say, it is utterly impossible, for any man ever to be a successful and worthy preacher, without being entirely, and for ever chaste. Oh! Sirs, remember that one unclean action may stab your honour, and ruin your importance and usefulness for life.

Our great Master, who knows our frame, knew what he said when he cautioned his own disciples: "Take heed, and beware, lest your heart be overcharged with surfeiting and drunkenness," Luke xxi. 34. "Flee youthful lusts," 2 Tim. ii. 22. "Abstain from fleshly lusts, which war against the soul," 1 Pet. ii. 11. Ostervald against Uncleanness, to which is annexed, an admirable Discourse on the Dignity of Chastity, is a book of admirable use. To which I could add Dr. Evans on Purity, and Mr. Henry's Sermon against Uncleanness, with Dr. Watts' most pungent and alarming Poem against lewdness, in his miscellaneous Thoughts. My great concern for your honour and happiness, is the reason why I am so earnest on this head of my discourse: and let me close with this remark, that the Spirit of God loves a chaste soul, and he never will dwell in a lustful heart!

3. Laziness, or indolence of body and mind. Laziness consists in sauntering about, and doing nothing at all, or in doing things that have no respect or tendency to our main end in life; and it is hard to say which is worst, to do nothing, or to do nothing to good purpose. A lazy student will make a mean and worthless minister; and a worthless insipid preacher will be

a contemptible wretch in the eyes of all wise men: he will be despised by the judicious part of his audience; yea, the most ignorant part of his people will despise him; and he will soon become a vagabond, and the burden and plague of the churches of Christ.

It is a matter of eternal importance for a student, or a young minister, to know how to employ every part of his time in so discreet and advantageous a manner, as to preserve his health of body and cheerfulness of mind, and to make all his various studies subservient to his grand end, the glory of Christ, and the happiness of souls.

4. Imprudence, is another sad hindrance to our being in the things of God.

Prudence consists in proposing the very best end, and in using the best means to attain that end. Imprudence is the reverse of this, it consists in proposing a wrong end, or in using unfit means to attain a right one; the height of folly or imprudence appears in neglecting both means and end: a man that uses wrong means to attain a right end is *half* a fool; but a man that uses bad means to attain a bad end, or neglects both right means and a right end, is a *finished* fool.

Prudence will guard us from those foolish actions which hurt our temper, our studies, our character and usefulness. I will just mention a few instances of imprudence which persons in your situation are very liable to fall into, unless the most resolute prudence guard you against them. Such are *night studies*. Dr. Owen used to say he would give all the knowledge he had gained by sitting up at night studies for a good share of health in the last years of his life. Dr. Watts laments his error of the same kind in his Sermon on Prudence. Mr. Hervey ruined his constitution by night studies, and languished out his days under the greatest weakness. Mr. Toplady evidently destroyed his fine health, and brought on speedy death at thirty-eight years of age, by a most imprudent pursuit of knowledge, oftentimes for whole nights. One of your predecessors in this seminary, Mr. Thomas Williams, a man of the first-rate powers, killed himself at the age of twenty-three, by night studies. I once asked Dr. Gill by what means and methods he attained such vast degrees of learning? He replied, "I never took any extraordinary methods in my life, I always went to bed and rose as other people do." I wish you may all be so wise as to imitate his example.

I am ashamed to mention the folly of beginning courtships in the course of your studies: there is so much nonsense in it, it is so disgraceful to your character, and so injurious to your attention, that I hope no young man will be guilty of it.

An *ill choice of books*, and buying too many books, is another instance of imprudence which you are very liable to. I believe

this error is the most frequently committed. The only way to avoid it is *resolution*, and a firm guard over yourself, with a distrust of your own judgment. This will excite you to seek the advice of your tutors, and to abide by that advice; which if you do, you will save yourselves from a great deal of vain expense and repentance in future life.

I must pass by the imprudence of a silly curiosity of knowing the secrets of families, and a gossipping, tattling humour of telling all you know of those persons and families. I will only mention Mr. Brine's just remark,

"A silent tongue is a sign of a wise head."

The maxims of prudence in Dr. Cotton Mather's Manuductio, and in Solomon's Proverb have been of unspeakable use to myself for more than thirty years past.

The last instance of imprudence I shall mention is, the neglect of reading the Bible as the very first book every morning. Prayer without this will not be well performed; and if we think that any other good book will do as well, we shall find ourselves mistaken, and smart for our folly all the day. God is a most jealous Being; he loves his own book above ten thousand worlds: he sees whether we prefer his volume above all other books. He looks keenly on our temper and practice; and if we, in our great wisdom, think it more for our interest to read other books, he silently resents our conduct, and will, as a kind Father, chastise us for our folly, by withholding success from our studies most commonly for the whole of that day.

5. An eagerness for vain disputation on every occasion. This itch for disputing flows from pride, or a high conceit of our own superiority over others in wit and parts: this temper makes a young man contemptible and odious, but it will never make him lovely to others or happy in himself.

I am a friend to honest free-thinking, or the right use of our understanding in the inquiry after truth; but a violent love for disputing is not the way to attain truth; this is to be done by patient attention, and a resolution to search for evidence, and submit to it as fast as it shall rise. Mr. Locke, on the Conduct of the Understanding, Dr. Watts' Improvement of the Mind, and Mr. Boswell's Method of Study, are excellent books to direct a young man in his inquiries after truth.

Above all things, my friends, never indulge for one moment, a spirit of levity and frothiness in disputing about the tremendous truths of divine Revelation: this is little better than an atheistical spirit, and has been followed with awful consequences: you had better die than indulge such an ungodly temper and practice.

6. Scepticism and lukewarmness. I put these two together, because the former always produces and cherishes the latter.—Scepticism is a distempered state of the understanding, by which a man is inclined to doubt of the most important and interesting truths. A doubt is a suspension of thought, and a propensity to withhold the assent of the mind to any truth; this very much arises from pride, darkness, and enmity, and therefore should be considered and abhorred as the sickness or moral disease of the soul: the best remedy against it is fervent prayer, and an honest love of truth, with a firm resolution to pursue it to our death.

Lukewarmness is always the effect of scepticism: it is bad fruit growing from a very bad root. Lukewarmness is a sad indifference of heart to religion under a formal profession of it. This is the prevailing sin in the congregations of Protestant Dissenters in the present day. Let me exhort you to avoid it as the plague and poison of your souls; for it will be so far from doing you any good, that it will be sure to do you much hurt, and put your mind quite out of a proper disposition to pursue and attain the truth.

(To be Continued.)

Biography.

To the Editors of the Methodist Magazine.

Dear Brethren,

As a tribute of respect for departed worth, I present you with an imperfect sketch of the character and death of our highly respected friend, Dr. Loudon, for insertion in the Magazine.

Yours with high esteem,

William Ross.

Troy, May 18, 1820.

A SHORT ACCOUNT OF THE LIFE AND DEATH OF DR. LOUDON, OF TROY, NEW-YORK.

Dr. John Loudon, late of the city of Troy, was a native of Ireland. He was born in the year 1760, in the county of Antrim and parish of Dungor.

Nothing remarkable occurs in the history of his life till about the 17th year of his age. It was then that he became peculiarly impressed with the importance of religion, which afterwards he made the principal study and business of his life.

At that early age he joined the Presbyterian Church, of which he continued a member for many years.

He came to this country in the year 1792. He landed in New-York, and after remaining there a short time, came up the river, calling at different places on his way, till finally he arrived at this place, where he established himself in business as a physician.

Here also he attached himself to the Presbyterian Church, and he continued a circumspect, zealous, and useful member, until convinced it was his duty to enter into another apartment of the building of God. That he was viewed as a man of piety, and as one qualified to be useful by the large and respectable Presbyterian congregation in this city, is made sufficiently to appear by their constituting him a Lay Elder, which office he sustained for sometime, always evincing his unconquerable attachment to the interests of Christ.

At length, however, according to his own declaration, he found a more excellent way.

Considering the discipline of the Presbyterian Church defective, and being particularly opposed to the doctrines of Calvinism, however nicely they might be touched by the Hopkinsian pencil, in the year 1810, he became a member of our church in Troy. This step he seems to have taken, upon mature consideration. The reasons he assigned for it, together with the communications he made to Dr. Coe, his former pastor, and to the various committees appointed to wait on him at the time, all conspire to evince this. I now have before me the reasons, and the substance of the communications now alluded to, from which it may be necessary to make some extracts, not because they will be new, in regard to doctrine, to readers in general, but because they are calculated to show in what a clear and perspicuous light he viewed the grand doctrines of the gospel.

He says in one of his communications to the Presbyterian Society—

"I beg your attention for a few moments, while I address you as the congregation of this Church. By your appointment, I have had the honour of holding the office of Elder among you. I now resign that office to you, because I cannot in conscience hold the doctrines which are taught in this church, and which are supported by the Session in general. In the first place, they say God directs by his sovereign agency all things. To this I reply; Though God is the author of every good and perfect gift, yet he neither determines nor directs the sins of any of his creatures. Because all sin being a trangression of the law or will of God, and therefore displeasing to Him, it never could be the result of divine agency. In the second place, they hold that God, in the dispensation of his grace, through Jesus Christ, gives too kinds of grace, the one sovereign and special, and

the other common. To this I answer, "The grace of God which bringeth salvation hath appeared unto all men." There are not two kinds of grace, one real, and the other counterfeit, but there is but one kind. It may differ in degree, but not in quality, "A little leaven leaveneth the whole lump." They say in the third place, That having received this special grace, they never can fall from it, nor make shipwreck of their faith. In answer to this, I would refer you to all the cautions and admonitions given to the church. *If they that despised Moses' law, died without mercy, under two or three witnesses, of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of grace.*"

After having stated the foregoing reasons for dissolving his connection with the Presbyterians, still keeping the same ideas in view, he says,—"To differ in some speculative points in religion has been common in all periods of the church; but for members of the same church, to differ in the first and most essential principles of religion, has not been so common. And when this has been the case, but few have been possessed of integrity or ability sufficient to show wherein and how far they differed from each other. Notwithstanding I may not be fully qualified for this task, yet I believe an attempt of the kind to be a duty which I owe to the glory and truth of God. We differ in the first place in regard to the being and perfections of God, the first principle of all religion. From the revelation which God has made of himself to me, I think it my duty to worship him as the sum of all moral and divine perfection; as a being infinite in power, wisdom and righteousness, truth, holiness, goodness, and mercy. And as a being whose nature is love, and who, as a high expression of his love, sent his Son to save a lost world. I believe with Paul, that all being *dead, one died for all;* and also that every one that believeth in him that *died for all*, shall not perish, but have everlasting life. Now God has commanded *all men to believe;* and therefore I infer that he has given ability to *all to believe;* and in my opinion, to say otherwise is to impeach his justice and goodness. Likewise to say that God gives to all *common* grace, or only sufficient grace to condemn them for misapplication, while he gives to the elect only sovereign or special grace, which they cannot misapply, or misimprove, makes him to be a respecter of persons, in direct opposition to the holy scriptures. And if it be said that though God calls upon all men to repent and believe, yet he secretly determines that they shall not obey the call, and that this determination may take effect, withholds the necessary grace, then my reply is, this doctrine impeaches the truth of God, and is contrary to the express declaration and oath of him, "Who will

have all men to be saved, and who has no pleasure in the death of sinners." But say you,—If God wills the salvation of all men, then all will be saved, for who can resist His will? To which I reply,—What will be the ground of condemnation to infidels, in the day of Judgment? Will it not be their having, in opposition to the most solemn injunction of the Almighty, voluntarily rejected the mercy of God in Jesus Christ; and will not their guilty consciences then rise in testimony against them, inasmuch as they will stand self-condemned before their Judge? No apology then on account of the decrees of God or of Adam's sin. No excuse on the ground that God mocked them with *common grace*, when *special* was necessary. Nay, "every mouth will be stopped, and all will become guilty before God." He continues by saying, "I infer from the harmony of the divine perfections, that the God of infinite Justice, never required an act of obedience from any of his creatures, without giving or promising them power to perform that act. You say, he bids the dead live, the lame walk, and the blind to see, without giving them life, strength, or light. I say the reprobate (such is every impenitent person) rejects these gifts, and in so doing he damns himself. And I would also suggest, that although the Almighty knew from the beginning, that he would do so, yet that knowledge, far from being the cause of his reprobation, is to be considered merely as the foresight of the enmity of the carnal mind against God. Again, the uncertainty of the fruitfulness of grace in the hearts of men, does not arise from the quality of the grace which is given, but from the manner in which that grace is received and improved. God sows *good* seed, but it is the *enemy that sows tares;* God gives no counterfeit talents; but in order that such as he does give, may result in the salvation of the soul, they must be improved according to his designs."

He reasons upon the possibility of final apostacy as follows—"God's providence, in preserving the scriptures, and guarding them from the errors and innovations of men; as well as the history of religion from the earliest period of the church, are proofs which combine with the almost innumerable admonitions and warnings of Christ and the Apostles, to show that, not only the exercise of grace on the part of God, but also vigilance and faithfulness on the part of men, are necessary in order that they may escape perdition, and obtain the kingdom of God. And for want of that vigilance and faithfulness now alluded to, men who are in the favour of God, may nevertheless become unfruitful in the knowledge and love of God, and perish forever. Believers, as branches in Christ, the true vine, may not only become unfruitful; but in consequence of their unfruitfulness will be separated from Christ, and become fuel for the burning.

(To be continued.)

Scripture Illustrated.

FROM THE ENGLISH METHODIST MAGAZINE.

To the Editor of the Methodist Magazine.

THE following explanation of the blasphemy against the Holy Ghost, extracted from a discourse professedly written on the subject by the late learned and orthodox DR. WATERLAND, if favoured with a place in your Miscellany, will, I doubt not, be highly acceptable to your intelligent readers.

N.

"The blasphemy *against* the *Holy Ghost* shall not be forgiven." Matt. xii. 31.

I am to examine what the sin or blasphemy against the Holy Ghost means, and wherein it precisely consists. I say sin or blasphemy, because some call it the sin against the Holy Ghost, though Scripture itself never calls it any thing but blasphemy; which is worth observing. For from thence we may be assured, that this sin ought to be reckoned among the sins of speech, among the offences of the tongue. All the sins which men commit are reducible to three heads, as being in thought, in word, or in deed: now, the blasphemy against the Holy Ghost can properly be referred to the second only of the three now mentioned; it lies in words, is committed by speaking, and particularly by evil-speaking; by reviling and defaming the Holy Spirit of God. It is called, in the 32d verse, *speaking against the Holy Ghost.* And by St. Mark, it appears that the sin consisted in something which the pharisees said; for it is there remarked as the sum and substance of the guilt they were chargeable with, that they said of JESUS, *He hath an unclean spirit.* And it is farther observable, that our blessed Lord, in the close of his discourse upon that occasion, pronounces thus: "Every idle word that men speak, they shall give an account thereof in the day of judgment." Idle words here mean malicious, or impious expressions; alluding still to the main subject of his discourse, the spiteful and opprobrious words which the pharisees had impiously thrown out against the Spirit of God. To be short then, the sin, or blasphemy against the Holy Ghost, was the belying, slandering, or reviling the Divine Spirit by which our Lord wrought his miracles, ascribing them to the devil.

There may be, and there have been several offences committed against the Holy Ghost, which yet do not amount to the blasphemy against him specified in the text. There is such a

thing as grieving the Holy Spirit, and quenching the Spirit, when men refuse to hearken to his counsels, to follow his motions, or to obey his calls: but this is not blaspheming him. There is also what St. *Stephen* calls resisting the Holy Ghost, which is opposing him with an high hand, and rebelling against him, and is a very heavy sin: and yet neither is *that* the same with *blaspheming* and slandering him, which is what those pharisees were guilty of. *Ananias* and *Sapphira* grievously affronted the Holy Ghost in telling him a lie, either presuming on his ignorance as not knowing it, or upon his patience as if he should have connived at it; but yet, *that* was not so bad as what the pharisees did in ascribing his works to the devil. The malicious telling a lie *of* him, to defame and slander him, was a more heinous offence than telling a lie *to* him, under a weak and foolish persuasion. There is also another way of affronting the Holy Ghost, by villifying his operations; which yet comes not up to the sin of the text. Upon the day of Pentecost, when the disciples, full of the Holy Ghost, began to speak "with other tongues as the Spirit gave them utterance," there were some standing by, who mocking, said, "These men are full of new wine," villifying the operations of the Spirit, as the effects of drunkenness: but the men who said it, said it perhaps wantonly or ignorantly, rather than spitefully and maliciously. They might not know that the disciples really spake with other tongues; but being themselves unacquainted with the languages then spoken, they took them all to be jargon, such as men might utter under some disorder of mind, occasioned by either wine, or by frenzy. But the pharisees who are charged with being guilty of blaspheming the Holy Ghost, very well knew what they had seen done, could not be accounted for in a natural way; and yet such was their spleen and rage against the Gospel, that they chose rather to impute the miracles of our Lord to the devil, than to acknowledge the Divine hand, which was so visible in them, that they themselves could not but see it, had they been at all disposed to it.

I may here also mention *Simon Magus*, as a person who very highly affronted the Holy Ghost, when he offered money for the purchasing his miraculous gifts. But neither was *that* any such direct blasphemy against the Holy Ghost, as the text mentions: for he had some respect and veneration for the miracles he saw wrought, and for the author of them: and was very far from imputing them to the assistance of the devil.

The blasphemy against the Holy Ghost was something worse still than any thing I have yet mentioned: it was *defaming* the Holy Spirit of God, and God himself, under the execrable name of *Beelzebub*; it was *reviling*, and that *knowingly* and *desperately*,

the *divine works*, as *diabolical operations*. In this, as I conceive, and in this precisely consisted that blasphemy, which shall never be forgiven, the *sin against the Holy Ghost*.

The Attributes of God Displayed.

Extracted from Paley's Natural Theology.

OF THE MUSCLES.

Muscles, with their tendons, are the instruments by which animal motion is performed. It will be our business to point out instances in which, and properties with respect to which, the disposition of these muscles is as strictly mechanical, as that of the wires and strings of a puppet.

1. We may observe, what I believe is universal, an exact relation between the joint and the muscles which move it. Whatever motion the joint, by its mechanical motion, is capable of performing, that motion, the annexed muscles, by their position, are capable of producing. For example; if there be, as at the knee and elbow, a hinge-joint capable of motion only in the same plane, the leaders, as they are called, *i. e.* muscular tendons, are placed in directions parallel to the bone, so as, by the contraction or relaxation of the muscles to which they belong, to produce that motion, and no other. If these joints were capable of a freer motion, there are no muscles to produce it. Whereas, at the shoulder and the hip, where the ball and socket joint allows, by its construction, of a rotatory or sweeping motion, tendons are placed in such a position, and pull in such a direction, as to produce the motion of which the joint admits. For instance, the sartorious or tailor's muscle, rising from the spine, running diagonally across the thigh, and taking hold of the inside of the bone of the leg, a little below the knee, enables us, by its contraction, to throw one leg and thigh over the other; giving effect, at the same time, to the ball and socket joint of the hip, and the hinge-joint at the knee. There is, as we have seen, a specific mechanism in the bones, for the rotatory of the head and hands: there is, also, in the oblique direction of the muscles, belonging to them, a specific provision for the putting this mechanism of the bones, in action. And mark the consent of uses. The oblique muscles would have been inefficient, without that particular articulation; that particular articulation would have been lost, without the oblique muscles. It may be proper, however, to observe,

with respect to the *head*, although I think it does not vary the case, that its oblique motions and inclinations are often motions in a *diagonal*, produced by the joint action of the muscles lying in straight directions. But whether the pull be single or combined, the articulation is always such, as to be capable of obeying the action of the muscles. The oblique muscles attached to the head, are likewise so disposed, as to be capable of steadying the globe, as well as of moving it. The head of a new-born infant, is often obliged to be filletted up. After death, the head drops and rolls in every direction; so that it is by the equilibre of the muscles, by the aid of a considerable and equipollent muscular force in constant exertion, that the head maintains its erect posture. The muscles here supply what would otherwise be a great defect in the articulation: for the joint in the neck, although admirably adapted to the motion of the head, is insufficient for its support. It is not only by the means of a most curious structure of the bones that a man turns his head, but by virtue of an additional muscular power, that he holds it up.

As another example of what we are illustrating, viz. conformity of use between the bones and the muscles, it has been observed of the different vertebræ, that their processes are exactly proportioned to the quantity of motion which the other bones allow of, and which the respective muscles are capable of producing.

2. A muscle acts only by contraction. Its force is exerted in no other way. When the exertion ceases, it relaxes itself, that is, it returns by relaxation, to its former state; but without energy. This is the nature of the muscular fibre; and being so, it is evident that the reciprocal *energetic* motion of the limbs, by which we mean motion *with force* in opposite directions, can only be produced by the instrumentality of opposite or antagonist muscles; of flexors and extensors answering to each other. For instance, the biceps and brachiaeus *internus*, muscles placed in the front-part of the upper arm, by their contraction bend the elbow; and with such a degree of force, as the case requires, or the strength admits of. The relaxation of these muscles, after the effort, would merely let the fore-arm drop down. For the *back stroke*, therefore, and that the arm may not only bend at the elbow, but also extend and straighten itself, with force, other muscles, the longus and brevis brachiaeus *externus*, and the anconaeus, placed on the hinder part of the arms, by their contractile twitch, fetch back the fore-arm into a straight line with the cubit, with no less force than that with which it was bent out of it. The same thing obtains in all the limbs, and in every moveable part of the body. A finger is not bent and straightened, without the *contraction* of two muscles taking place. It is evident, therefore, that the animal functions require that

particular disposition of the muscles which we describe by the name of antagonist muscles. And they are accordingly so disposed. Every muscle is provided with an adversary. They act like two sawyers in a pit, by an opposite pull: and nothing surely can more strongly indicate design, and attention to an end, than their being thus stationed, than this collocation. The nature of the muscular fibre being what it is, the purposes of the animal could be answered by no other. And not only the capacity for motion, but the aspect and symmetry of the body is preserved by the muscles being marshalled according to this order, e. g. the mouth is holden in the middle of the face, and its angles kept in a state of exact correspondency, by two muscles drawing against, and balancing each other. In a hemiphlegia, when the muscle on one side is weakened, the muscle on the other side draws the mouth awry.

(To be Continued.)

AN ACCOUNT OF A STORM. A LETTER TO THE REV. DAVID SHARP.

We were travelling in a deep and narrow valley, not far from the Ohio river. The mutterings of distant thunder had occasionally filled our ears, for some time before. We came to the foot of the hill, more properly, a small mountain. The ascent was pretty steep, but the height was not very great. The mountain rising before us, covered the cloud from our view, excepting the broken columns which floated before the tempest. We began to ascend the mountain slowly; but not without some apprehension, that the storm would approach us, before our arrival at a farm house, which was not far distant. This apprehension, at last, induced us to increase our speed. Coming suddenly to the top of the mountain, from whence nature presented an awful prospect, the mind seemed to be arrested under an overwhelming impression, and lost in astonishment. At this moment, a few drops of rain fell, and gave us notice, that it was time to prepare, by putting on our outside garments, for the onset of the approaching storm. But before we could effect this object, the rain broke upon us with such violence, that we were wet to the skin—so that my wife, who had an infant in her arms, did not put on hers, but wrapped our babe in it. The wind blew with great violence; the rain fell in torrents; the lightnings flamed incessantly around us; while the thunder, peal quickly succeeding peal, kept up an uninterrupted roar. The trees were in fearful commotion, bending and breaking, and their branches falling on every side. What

rendered the scene still more frightful, was, the day seemed to be turned into night. The thickness of the clouds which seemed to roll upon the earth, and the torrents of rain mixed with a large quantity of leaves torn from the trees, obstructed our view beyond a few rods. So fearful was the scene, that our beasts refused to go, and turned themselves away from the violence of the tempest.

But we were safe—for our God rode on the wings of the wind, and directed the fury of the storm. I adored him with rapture. A flood of heavenly bliss descended into my soul, while the rain fell upon my body. I was ready to shout aloud, when I beheld the power and majesty of Jehovah, manifested in such awfully sublime operations of nature, while I felt the overflowings of his love in my heart. From the bursting lightnings on every hand, and the falling timber on every side, we could but sensibly discover, that our mortal existence was hung in awful suspense. Death appeared to be at hand, ready to close his jaws upon us in a moment. But this only increased the rapture of my soul. On the righteousness of my Redeemer, my heart reposed in the sweetest peace. I would have embraced death with extacy, under the assurance of resting eternally in God.

At such a moment, how valuable is religion. Its truth and excellence appear in all their beauty and splendour. That religion which exists, not in floating notions of the brain, but in the power of God in the heart, is worth more than thousands of worlds.

After a short time the storm abated; and we arrived in safety at the house of a hospitable farmer, grateful for the protection of Providence, and resigned to the divine will, with respect to the time and manner of our removal to a better world.

C—— L—— H.

The Grace of God Manifested.

From the English Methodist Magazine.

A SHORT MEMOIR OF MRS. HUNT, LATE OF SALISBURY.

The interest we feel in reading biographical memoirs, varies in kind and degree, according to the various subjects whose lives are recorded. The accounts of some so abound with accident, and paint the vicissitudes of the world in such striking colours, that we are drawn as by enchantment through every line of their history and regret at the close that it should end so soon, even

when we see nothing in the persons themselves which we particularly admire. The lives of others, whose outward circumstances have not been marked by the *marvellous*, or *uncommon*, forcibly display the power of genius and application, and shew us what amazing effects may be produced by the solitary and unaided operations of individual minds. In others, we behold the transcendent efficacy of divine grace, subduing and irradicating the habits of depravity, infusing the noblest principles of piety and benevolence, and seizing on every faculty to promote the service and glory of God. The sentiments and feelings excited by a contemplation of such different characters, cannot be of the same order—they must necessarily differ: but to every serious reader, the biography of the Christian will afford infinitely greater charms than a narrative of adventures, or a monument to genius.

But Christian biography itself includes a wide variety. Some of its subjects claim our attention on account of the distinguished stations they held in the church, and the eminent talents with which they were entrusted; others, for their flaming zeal, and astonishing success in religious enterprize; others for their extraordinary trials and afflictions; and others, for their early commencement, steady progress, and constant perseverance in *the path of life*. Persons of this last description, are worthy of peculiar honour, in however a humble sphere in life they may have moved; because they bore the burden and heat of the day, and did not grow weary in well-doing, "but continued steadfast and unmoveable, always abounding in the work of the Lord." Their example is a lesson to all. It teaches the young to remember their Creator in the morning of their days; it teaches the middle-aged to cleave to God, through all the fatigues, anxieties, and engagements of life; and it teaches the old to pursue their way with unremitting diligence, and increasing celerity.

In this class we must reckon the subject of this memoir, Mrs. Barbara Hunt, who, for 63 years, was a consistent and exemplary member of the Methodist society. She was born at Salisbury, in the year 1736. At two years of age, she lost her father, but it was her happiness that her surviving parent was a truly pious woman, who offered up many prayers in her behalf, and instructed her infant mind in the knowledge of the truth. Hence it is not astonishing, that she was a subject of serious impressions at a very early age. She did not, however, act the decided part, till about her fourteenth year, when she began to make religion her *one* concern; and having given herself to the Lord, *she also gave herself to his people, by the will of God;* and joined the Methodist society, a step which she never regretted, but on which she often reflected with pleasure and gratitude. This, it must be confessed, was an heroical undertaking for a child, at a time when the society was very small, and composed chiefly of a

few old persons, who were the butt of derision and contempt to all the city. Indeed, they had to pass through a scene of fierce persecution, and were often obliged to fly from the *ungodly rabble* as with their lives in their hands. The misconduct of Mr. Hall, (Mr. Wesley's brother-in-law,) afforded the children of darkness an occasion of triumph, and encouraged them to commit many outrages on the poor Methodists, who were loaded with infamy and insults on his account. But all this was insufficient to intimidate our departed friend. She felt the need of salvation, and was resolved, on no account, to omit any of the appointed means of obtaining it; one of which she judged was that of Christian fellowship. In spite, therefore, of all opposition, she cleaved to God, and his people, and cheerfully went forth to Jesus, without the camp, bearing his reproach.

It is much to be lamented, that, in the present day, when the cross of uniting with a Christian church is exceedingly light, so many, who profess a concern for religion, should be so reluctant to take it up. The flimsy, futile objections which they bring forward to excuse themselves, only serve to prove, that the "world's dread laugh," the frowns and sneers of mortals, weigh more with them than all that is desirable in the favour of God, or dreadful in his curse. Let such blush with deserved shame, while they behold the magnanimity of a *child* bidding defiance to the scorn and hatred of the world.

From a conversation which I had with Mrs. Hunt, a few months since, I am inclined to think she was about three years seeking redemption, before she experienced a sense of pardon. Her joy then was unspeakable and full of glory; and as she was of a very cheerful and gentle disposition, religion appeared in her "all lovely and serene." Throughout the remaining part of her life, she generally possessed a consciousness of the divine favour; and, as she used to express herself, she enjoyed renewed manifestations of the love of God very frequently. Being asked by a preacher, when renewing her ticket, if she had ever known the pardon of her sins, she replied, "Yes, hundreds of times!"—She was aware that past experience, however genuine, is no ground of dependance, and that we should bring matters to the present, in judging of our state before God.

In 1761, she removed from Salisbury to Bradford, Wilts. At parting from her christian friends, with whom she had often taken sweet counsel, she was greatly affected. She and they shed tears of reciprocal affection over each other, prayed together, and sung, with great emotion, the following verse:

Saviour, who know'st the hearts of men,
And rul'st them as it seems thee good,
Regard a broken-hearted train;
Pour down the balsam of thy blood;
That while we part, and fainting cry,
"Farewell!" our hearts may feel thee nigh.

This painfully pleasing period she never afterwards forgot, but often mentioned it with sentiments of thankfulness and joy. She lived at Bradford till she became acquainted with Mr. Richard Hunt, to whom she was united in marriage, November 1, 1767. Soon after this, she returned with her husband to her native place, where she continued till the day of her death.

As her family began to increase, she was called to pass through a variety of difficulties, and she sensibly felt, that "man is born to trouble, as the sparks fly upward." She drank deeply and frequently of the bitter cup of affliction. Indeed, her trials for many years, were of such a peculiarly distressing kind, that her grace must have been exercised to the uttermost, to bear up under them. But while in the world she had tribulation, in Christ she enjoyed that peace which passeth understanding. She was often indulged with extraordinary consolations.—July 31, 1780, she writes thus, "O the peace and joy I have felt in believing! such as my tongue can never express!" She here alludes to a remarkable manifestation of God's presence and love, which she said so transported her, that, like the great apostle, she scarcely knew for two or three days whether she was in or out of the body.

She was particularly fond of singing hymns suitable to her experience.

In the midst of her sorrows, one thing afforded her unspeakable pleasure, namely, the conversion of many of her children to God. Several of them being united to partners who truly love and fear God; and having large families who were likely to tread in their parents' steps, it is not to be wondered at, that a heart pious and affectionate as hers, should frequently exult with joy on their account. Doubtless, her fervent intercessions were daily presented to the throne of grace, for her dear offspring; the prevalence and efficacy of which, many of them happily realize. O may every request on their behalf be granted! And when this short Memoir meets the eyes of her grandchildren, may they recollect her early piety, and be solicitous to obtain an equal, nay, a superior degree themselves—may they think of her maternal advice, and strive to follow it; and, above all, may they remember her earnest prayers for their salvation, and wait for the answer, by cleaving to Christ "with full purpose of heart!"

For upwards of 60 years this Israelite indeed steadily proceeded in her Christian course. Though often called to sustain the most poignant afflictions, there was an equanimity, and even a cheerfulness of mind manifested in them all, which fully evinced that her religion not only improved the comforts of life, but softened its rigours; and practically illustrated the paradox of St. Paul, "as sorrowful, yet always rejoicing." Had Mrs. Hunt been called to move in any of the higher walks of life, where

greater publicity would have been given to her excellencies, she would, doubtless, have appeared an *exalted* character, "a *burning* and a *shining* light." But her intrinsic worth was the same, though hidden in a great measure from the public eye. In her own sphere, (which, though not extensive, was respectable,) she shone with uncommon lustre.

For about four years previous to her dissolution, she appeared to be making rapid progress in her Christian course. The last time I conversed with her, she informed me, that about three years ago, when many were seeking that perfect love which casteth out fear, she was strongly drawn out in prayer for this great blessing; and that after some time she obtained it, and could joyfully say, from experience, "that the blood of Jesus Christ cleanseth from all sin."

From this time her earthly tabernacle was more evidently sinking into decay; and several times she expected its immediate dissolution, through severe attacks of illness. At one of these seasons, about two years ago, she was greatly favoured with divine consolations, and had a delightful prospect of the glory reserved for her in heaven.

July 14, 1813, though very weak in body, she joyfully sung a lively hymn with one of her nieces, and at the close of it, said that she should soon be singing the praises of God in heaven. It appears that she had some presentiment of her death at that time, for the next day she was taken ill with a violent sickness, and loss of appetite, the effects of which terminated her mortal existence. But while her body was falling into ruin, her soul was divinely supported. Her hope in the covenant of grace was strong, her expressions were heavenly, and she ardently longed to be with her Saviour in a better world. Jesus, she said would soon take her to himself. At another time, she triumphantly repeated the following verse:

> The promis'd land, from Pisgah's top,
> I now rejoice to see;
> My hope is full, O blessed hope!
> Of immortality!

July 21, the day previous to her departure, her pain became extreme: and the adversary of souls was permitted, for a season, to take advantage from it to harrass her mind. A near relative, who was in the habit of conversing and praying with her in times of affliction, inquired how she was? She replied, that she could neither live nor die, and that her mind was dark and gloomy. She was desired to look to the Rock of Ages, and told, that "at even-tide it should be light." Prayer was also made to the Lord for her, that her pains might be mitigated, and that he might

appear as "the strength of her heart, and her portion for ever." A gracious answer was sent, and she became tranquil and composed. The next morning, the same relative had some pleasing and profitable conversation with her, read the xcth Psalm, and prayed. The Sun of Righteousness arose and shone resplendently on her soul, and she sensibly felt that God was indeed her support and her Covenant-God. "O, (said she,) what an unworthy creature!" then paused,—and shortly repeated again, "What an unworthy creature! but Jesus died for me!" A few moments after, she said, that through her bodily weakness she could not say much to her friends, but she knew that *her life was hid with Christ in God.* Some one remarked, that as that was the case, *When Christ, her life, should appear: she also would appear with him in glory.* At this she seemed to be lost in a rapture of joy. About ten o'clock, being visited by one of her near neighbours, who met in the same class with her, she said, "It is almost over, it is almost at an end! O that the Lord would release me, and take me to himself! Come, Lord! come, come quickly!" Stretching out her hands, she exclaimed, "O how glad should I be, to clap my glad wings and tower away! I *will* trust in the Lord Jehovah, for in him is everlasting strength. All my hope, and all my confidence is in the Lord Jehovah." Death now made rapid advances; but she continued in the same happy state, smiling, and speaking of her future felicity, with the utmost composure and recollection. Being raised upon her pillow, one of her daughters said, "My dear mother, do you find Christ precious to your soul *now?*" She answered, as well as she could articulate, "*Yes, Yes.*"—These were her last words, and in less than half an hour after, she fell asleep in Jesus, without a struggle or a groan, July, 22, 1813.

Mrs. Hunt's character may be summed up in a few words. In her *sentiments*, she was clear and evangelical; in her *temper*, gentle, cheerful, and serene; and in her *conduct*, consistent, irreproachable, and exemplary. As a child, she was dutiful; as a wife, she did her husband *good* and not *evil* all her days; as a mother, she was tender and affectionate; and as a Christian, she was simple, circumspect, and diligent. In short, "Whatsoever things were true, honest, just, pure, lovely, or of good report," she not only thought of, but as she had opportunity, diligently practised these things—May her surviving partner, her descendants, and all who read this Memoir, follow her as she followed Christ! Amen.

Miscellaneous.

THE DOCTRINE OF FUTURE PUNISHMENT CONSIDERED.

(Concluded from page 217.)

The Mosaic dispensation.—1 Cor. x. 11. τα τελη των αιωνων κατ την εποιν, the ends of the world are come. 'Here it evidently means the whole duration of the Mosaic œconomy.' DR. A. CLARKE.

Heb. ix. 26. επι συντελειᾳ των αιωνων, in the end of the world.—'The last of the three celebrated ages of the world.'—DR. WHITBY.

The present world.—Matt. xxviii. 20. εως της συντελειας του αιωνος, unto the end of the world.

Rom. xii. 2. τω αιωνι τουτω. Be not conformed *to this world.*

To God.—Rom. i. 25. ὁς εστιν ευλογητος εις τους αιωνας, The Creator, *who is blessed for ever.* So then, according to the assertion of the universalist translator of the New-Testament, God must cease to exist, or cease to be blessed. Query. How far removed is this from blasphemy?

Rom. xvi. 26. κατ επιταγην του αιωνιου Θεου, According to the commandment of the *everlasting God.*

Jesus Christ.—Rev. i. 18. ζων ειμι εις τους αιωνας των αιωνων. I am alive forevermore.

Heb. xiii. 8. και εις τους αιωνας, Jesus Christ the same yesterday, and to-day, and forever. 'In my opinion this is to be understood *of the nature,* rather than *of the doctrine* of Christ, especially as Ὁ αυτος, the phrase here used, is that by which the immutability of the Son is expressed: Heb. i. 12. *But thou art* ὁ αυτος *the same.*'—MACKNIGHT IN LOC.

Rom. ix. 5. ὁ ων επι παντων Θεος ευλογητος εις τους αιωνας, Who is God over all, blessed forever. This text serves a double purpose; it not only is proof in point, to establish the doctrine that primarily it is brought to serve; but it will remain as long as sun and moon endure, an insuperable barrier against the doctrine of the Unitarians. Whitby's note on it is too long to be transcribed, I shall present the reader with the leading features of it, and leave him to read the original at his leisure. "This place galls the Arians." For "first the reading we follow is certainly the true reading; (1) Because it is the reading with which all the versions agree, the Latin and Arabic, the Æthiopic and the Syriac. (2) Because it hath the general consent, *omnium ferme patrum,* of almost all the fathers, who have thus cited it from the second to the sixth century. Secondly: The words will not admit of that interpunction and interpretation which will do any service to the Arians or Socinians. This is the constant epithet and periphrasis of the great God in the old Tes-

tament, that he is ευλογητος εις τον αιωνα, *God blessed for evermore*, 1 Chron. xvi. 36. Psal. xli. 13. and lxxxix, 52; and also in the new Testament, where he is styled the God who is blessed for evermore." See also Doddridge and A. Clarke, in loc.

The reign of Christ. Luke i. 33. Και βασιλευσει επι τον οικον Ιακωβ εις τους αιωνας, And he shall reign over the house of Jacob for ever.

Rev. xi. 15. και βασιλευσει εις τους αιωνας των αιωνων, And he shall reign for ever and ever.

The Holy Spirit Gal. vi. 8. εκ του πνευματος θερισει ζωην αιωνιον, Shall of the Spirit reap life everlasting. Note; no effect can continue longer than its cause.

Heb. ix. 14. ος δια πνευματος αιωνιου, Who through the eternal Spirit, &c.

Ascriptions of praise to God. Rev. v. 13. εις τους αιωνας των αιωνων, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne and unto the Lamb *for ever and ever.*

It is deemed unnecessary to multiply quotations on this head, or the following one, as they are to be found in every part of the new Testament. One shall suffice.

Everlasting life. Matt. xxv. 46. οι δε δικαιοι εις ζωην αιωνιον, But the righteous into life eternal. On this member of the text there is no difference between the Universalist and myself. The next article in the classification, is

Eternal punishment. Matt. xxv. 46. και απελευσονται ουτοι εις κολασιν αιωνιον, And these shall go away into everlasting punishment. "No end," says Dr. A. Clarke, "no remedy to all eternity. No *end* to the punishment of those, whose *final* impenitence manifests in them, an eternal *will* and *desire* to sin. By dying in a *settled opposition* to God, they cast themselves into a *necessity* of continuing in an *eternal aversion* from him.

"But some are of opinion that this punishment shall have *an end:* This is as likely as that the glory of the righteous shall have *an end:* for the same word is used to express the *duration* of the punishment, κολασιν αιωνιον, as is used to express the duration of the state of glory, ζωην αιωνιον, I have seen the best things that have been written in favour of the final redemption of damned spirits: but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge."

Dr. Doddridge's note on this verse is worthy of being copied. *Everlasting punishment—everlasting life.* As the original word αιωνιον is the same in both places, I thought it proper to use the same word in the *translation* of both; and miserable are they that dare venture their souls on its signifying a *limited duration* in either.

ii Pet. ii. 17. ὁ ζοφος του σκοτους εις αιωνα τετηρηται, The mist of darkness is reserved forever.

The same words occur in Jude 13. and are rendered, *is reserved the blackness of darkness for ever.*

Rev. xiv. 11. αναβαινει εις αιωνας αιωνων, And the smoke of their torment *ascendeth up for ever and ever.* "This horrible curse," says Dr. Doddridge, is "sufficient to *make the ears of every one that hears it to tingle.*"

Dr. Samuel Clarke, (and he was considered by his contemporaries 'a host in himself,') says, 'The words eternal and everlasting, are used by the sacred Writers in different senses.

Sometimes (which is the lowest sense they are ever taken in) they signify nothing more than a long duration. Gen. xvii. 8. Numb. x. 8. Hab. iii. 6. Exod. xxi. 6.

The next sense they are used in, is to denote a duration continuing as long as the subject exists, and then putting it in a state out of which it shall never be restored. Thus Numb. xxiv. 20. Deut. xiii. 16. That City shall be an heap for ever; the sense is as it follows in the very next words, *it shall not be built again.*

In other places of scripture, the words eternal and forever, signify, in a higher sense, a duration, not *figuratively* but *properly and literally everlasting:* without *end*, though not without *beginning.* Thus Angels and the souls of men are *eternal, or immortal;* and the happiness they enjoy in heaven, is *everlasting* life, an *endless* and *eternal* weight of glory.

The last and highest, and most absolutely perfect sense of the words eternal and everlasting, is when they signify a duration of inexhaustible and never-failing permanency, both without *beginning* and without *end.* And not only so, but including also *necessary* and *independent* existence." In this sense it applies to God alone. "This is a perfection by which God is very frequently described in scripture, Deut. xxxiii. 27. Isa. lvii. 15. Rom. xvi. 26. 1 Tim. i. 17.—ch. vi. 16. Dr. S. Clarke's sermon on the eternity of God, Vol. I. 74—78.

Dr. Adam Clarke, in his Commentary on Gen. xxi. 33. furnishes us with a very valuable and critical note on JEHOVAH the STRONG GOD, the ETERNAL ONE. This is the first place in scripture in which *olam* occurs as an *attribute* of God; and here it is evidently designed to point out his eternal duration: that it can mean no *limited time* is self-evident, because nothing of this kind can be attributed to God. The Septuagint renders the words θεος αιωνιος, *the everexisting God;* and the Arabic says, *we dâha thamma bismillahi ilahitâalami,* and he invoked there, in the name of God, the eternal God. The word is from the same root with the Hebrew, and is used by the Arab lawgiver, in the commencement of his Koran, to express the *perfections* and *es-*

sence of the *supreme God.* From this application of both words, we learn that *ôlam* αιων originally signified ETERNAL, or *duration without end.* *Âlam* signifies *he was hidden, concealed or kept secret:* and αιων according to Aristotle, De Cælo, lib. 1. chap. 9. and a higher authority need not be sought, is compounded of αει *always*, and ων *being*—αιων εστιν απο του αει ειναι. The same author informs us that God was termed *Aisan*, because he was always existing, καλειται Αισαν, δι αει ουσαν. De Mundo, ch. 7. *in fine.* Hence we see that no words can more forcibly express the grand characteristics of eternity than these. It is that duration which is *concealed, hidden or kept secret* from all created beings:—which is *always existing;* still *running* ON, but never *running* OUT—an *interminable, incessant,* and *immeasurable duration;*—it is THAT, in the *whole of which,* God alone can be said to *exist;* and *that* which the *eternal mind* can alone *comprehend.*

As the real grammatical meaning of both words is *eternal,* and all other meanings only *accommodated* ones, sound criticism in all matters of dispute concerning the import of a word or term, must have recourse to the grammatical meaning, and its use among the earliest and most correct writers in the language: and will determine all *accommodated* meanings by this alone. Now, the first and best writers in both these languages apply *ôlam* and αιων to express *eternal,* in the proper meaning of that word; and this is their proper meaning in the Old and New-Testaments when applied to God, his attributes, his operations taken in connexion with the *ends* for which he performs them." "The word is with the same strict propriety applied to the duration of the rewards and punishments in a future state. And the argument that pretends to prove, and it is only pretension, that in the future punishment of the wicked, "the worm *shall die,*" and the fire shall be quenched," will apply as forcibly to the state of happy spirits, and as fully prove that a point in eternity shall arrive, when the repose of the righteous shall be interrupted, and the glorification of the children of God have an eternal end."

Dr. Doddridge on Rev. xx. 10. says, "No phrase can more strongly express a proper eternity than this."

Dr. Macknight on Jude 6. says, *everlasting* chains is a metaphorical expression which denotes a *perpetual* confinement, which it is no more in their power to escape from, than a man who is strongly bound with iron chains can break them. And on 2 Pet. iii. 18. he quotes Bengelius who translates εις ημεραν αιωνος, until the day of eternity, who also remarks eternity is a day without a night; a real and *perpetual* day.

εις τον αιωνα, says Dr. George Campbell, with a negative particle, when the sense is not confined by the verb, has invariably the same meaning, which is *never.* See his note on Joh. viii. 51.

Dr. Whitby has served my purpose already. Those who would receive farther light from this critical commentator, may see his opinions on the eternity of punishment in his appendix to the first chapter of the second epistle to the Thessalonians.

Αιων, ωνος, ὁ, Ærum, mudus, sæculum: qu. αω ων. item in f. g. ἡ αιων vita; hinc αιωνος, ε, ὁ και ἡ. æternus. Schrevelii Lexicon.

ΑΙΩΝ,* ωνος, ὁ. Vox hæc, prout in N. T. occurrit, respondet Hebraico *ólam*, cujus varias significationes accepit.

9.† *Æternitas durativa omnis*, sive sit *initii*, sive *finis expers*. De duratione, finis experte, usurpatur ad imitationem Hebraica ólam Matt. vi. 13. δοξα εις τους αιωνας celebretur in æternum. Luc. i. 33. Joh. vi. 51, 58. xii. 34.

Αιωνιος, ιου, ὁ, ἡ et αιωνιος, ια, ον.

2.‡ *Omne, quod est finis expers, maxime id, quod est post hujus vitæ mundique decursum eventurum.* Huc pertinent omnia illa N. T. loca, inquibus formulæ: πυρ αιωνιον, κρισις αιωνιος, κριμα αιωνιον, ἁλωσις αιωνιος et ζωη (δοξα, σωτηρια) αιωνιος reperiuntur, v. c. Matt. xviii. 8. xix. 16. xxv. 41, 46. Marc. iii. 29. Rom. ii. 7. 2 Tim. ii. 10. Heb. v. 9. Quemadmodum enim formulis: πυρ αιωνιον et seqq. *pœnæ perpetuæ peccatorum, quas impii post hanc vitam luent sorsque eorum misera futura non interrupta* indicantur, ita opposita formula: ζωη αιωνιος, *perennes felicitatis piorum post mortem status et conditio* significatur, quæ 2 Cor. iv. 17. αιωνιον βαρος δοξης Luc. xvi. 9. σκηναι αιωνιοι, Heb. ix. 15. αιωνιος κληρονομια, et 2 Pet. i. 11. αιωνιος βασιλεια του Θεου appellatur.

3.§ Æternum absolute, quod neque initium, neque finem habet. Rom. xvi. 26.—Schleusneri Lexicon.

Αιων, ωνος, ὁ q. αει ων, *always being*. It denotes *duration, or continuance of time*, but with great variety. Comp. *Suicer* Thesaur. in Αιων.

I. Both in the singular and plural it signifies *eternity*, whether *past* or to *come*. Luke i. 55. Acts xv. 18. Matt. vi. 13. Mark iii. 29. Joh. iv. 14. vi. 51. Eph. iii. 11. 1 Tim. i. 17.

II. The duration of this world, Matt. xxviii. 20.

* This word occurs also in the New-Testament; it answers to the Hebrew word olam, whose various meanings it takes.

9.† Eternity, the whole duration whether it be without beginning or end. Of duration without end it is used in imitation of the Hebrew olam, Matt. vi. 13. be glory for ever.

2.‡ Every thing which is without end, especially what will come to pass after this life, and the end of the world; in this sense the word is used in all those places in the New-Testament where the words eternal fire, eternal judgment, eternal condemnation, eternal punishment, &c. occur; for by such expressions the perpetual punishment of crimes, which the wicked suffer after this life, their future uninterrupted miserable state, is pointed out: and so in phrases of an opposite kind, eternal habitations, eternal life, &c. the state and condition of the constant happiness of the pious after death is pointed out.

3.§ A complete eternity, which has neither beginning nor end.

V. Ο Αιων ὁ ἐρχομενος, the world to come, the next life. Mark x. 30. Luke xviii 30.

Αιωνιος, ᾱ, ὁ, ἡ. and αιωνος, α, ον, from αιων

I. *Eternal, having neither beginning nor end.* Rom xvi. 26. (comp. 1 Tim. i. 17.) Heb. ix. 14.

II. Eternal, without end. Matt. xxv. 41, 46. 2 Thess. i. 9. —PARKHURST'S LEXICON.

And now I make an appeal to the understanding and conscience of the reader, and call on him, in the name of the God of Truth, whose cause and whose honour, I am endeavouring to defend, to say, is there any thing in any of the above passages of Scripture, that will favour either the doctrine of *no punishment*, or a punishment for a *limited duration?* Say, have I not proved my point, that Αιων signifies a proper eternity? that it must be so *necessarily*, and cannot be otherwise, considering the subjects with which it stands connected?—and that he was certainly wrong, who said 'it *always* has reference to periods of time' and that it 'doth not mean an eternity?'

Surely it is unbecoming a man of learning, who professes a knowledge of the original languages, to make such unfounded assertions, especially when such important consequences, as involve the salvation or damnation of souls, flow from them. If nothing else, a regard to his own reputation as a man of truth, should have made him more cautious, as he must have known that it was in the power of his reader to detect his mistake.—He has not supported his translation, or assertion, by any authority; nor can he find, I will venture to say, a single Greek Lexicon, which will bear him out in saying Αιων never means eternity; if he can, let us have the name. It is thus, however, poor souls are deluded,—it is by such means, sinners are encouraged to live in rebellion against the Lord, with the assurance from a Greek scholar, who asserts,—but without proof,—that if the sinner should be damned, he will finally be *restored*, for Αιων does not mean Eternity. But Christian reader, be not deceived by such assertions; you will not, if you are wise, rest your ETERNAL ALL upon the word of a mere man. Judge for yourself, in the fear of God, from the above quotations from Scripture, and from the works of writers *critically* skilled in the language, and say, have I not sufficient ground for taking the affirmative side of the question, *Will the finally impenitent and incorrigible sinner be punished forever in another life?*

Religious and Missionary Intelligence.

For the Methodist Magazine.

A descriptive view of the Western Country previously to its discovery and settlement by English settlers, or the citizens of the United States, as additional or supplementary to Introductory Remarks, to the Rise and Progress of religion in the Western Country.

No. III.

From the enchanting and delightful scenery presented to our view in the preceding number, we now turn our attention to the aborigines of North-America, and design giving a brief sketch of the early and successful attempt of the Episcopal Church of the United brethren, or Unitas Fratrum, (generally called the Moravian Church,) to introduce Christianity among them; and some of the most interesting circumstances attending the mission.

We feel considerably interested as to the leading features of this mission from two considerations, 1st. That from the Moravian Church (so called) the Methodists as a people through their founder the Rev. John Wesley derived, in a great degree, their spiritual light, the revival of the doctrines of the Gospel, the witness of the spirit, and holiness of heart. 2dly With a view to encourage and aid the late successful mission opened to the Wyandott nation of Indians by the ministers of the Methodist Church. Without doubt, it must be truly gratifying to the friends of true piety, to find that the influence of such holy men as John Wesley, George Whitefield, Peter Boehler and others, in giving an early impulse to the missions among the Indians, yet to have their names held in remembrance. How happy mankind, if we did but know it, in being blessed with such *burning and shining lights.*

Before we proceed with our account respecting the early missions among the Indians, that our ministers and people may form correct views of this extraordinary part of the human family, whose character as a people has ever been underated as to talents and powers of mind, we design to devote this number to the consideration of their origin and character in general; impressed as we are as to the propriety of the course, as it seems that Providence is again about opening a way for the introduction of Christianity among some of the Indian tribes.

The first Europeans who came to North-America, found this immense continent inhabited by numerous nations of Indians.

They no doubt were once a great and powerful nation. Indeed this appears fully demonstrated from their early history on the Atlantic side of the mountains, as given by Mr. Jefferson in his Notes on Virginia. Evidence of the same fact may be gathered from their general history in the west. Indeed, we know not, but the first ideas of our confederacy, may have been derived from that first formed by the Indians in North-America, from the account given of it by the above named gentleman.

As to their origin, there is no certainty. The investigation even of the most learned have produced nothing but conjectures, more or less probable; those seem nearest the truth who join the celebrated Dr. Robertson, in supposing Tartary in Asia to be the native country of all the American Indian nations.

Many of the Indian nations who resided for near a century back, on the Ohio river and its waters, once belonged to the great confederacy in the Atlantic states. There are also many of these nations now extinct. Before the arrival of Europeans in America, the Indians relate that their arrival was foretold by some prophets, who pretended that they had received divine revelation of it. In the year 1781, there were Indians on the Muskingum who were present when the first houses were built in Philadelphia. As the Europeans settled the country, the deer retired into the wood lands, and were followed up by the Indians.

In point of strength* these Indians far excel the South-Americans and West-Indians. The men have a firm walk; a light step, and run remarkably swift. Their smell, sight, and hearing, are very acute, and their memory so strong, that they can relate the most trivial circumstances which have happened in their councils many years ago, and tell the exact time of former meetings with the greatest precision. The powers of their imagination are lively, and enable them in a short time, to attain to great skill and dexterity in whatever they learn. They comprehend whatever belongs to their manner of living, or tends to their supposed advantage, with the greatest ease; and their continual practice in, and scrupulous attention to every needful accomplishment, to which they are trained up from their infancy, gives them great advantage over other nations. They have given many instances of the greatness of their mental powers, and of their accuracy of deliberation and judgment. The more opportunities they have to exert their faculties, the more we discover that God has blessed them with a great share of natural understanding.

Though the Indians are uncultivated, yet perhaps no heathen nation, in its moral conduct, exhibits a greater show of goodness

*Loskiel's Indian Missions.

and virtue. This pre-eminence will appear upon the slightest comparison between them and other heathen; and the following short remarks made from many years experience, and an intimate acquaintance with them, will confirm it.

In common life and conversation, the Indians observe great decency. They usually treat one another and strangers with kindness and civility, and without *empty* compliments. Their whole behaviour appears solid and prudent. In matters of consequence, they seem to speak and act with the most cool and serious deliberation, avoiding all appearance of precipitancy. But upon closer examination their caution appears to rise chiefly from suspicion, and their coolness is affected. They are perfect masters of the art of dissembling. If an Indian has lost his whole property by fire or any other calamity, he speaks of it as he would of the most trivial occurrence: yet his pride cannot always conceal his sorrow.

In the conduct of both sexes, the greatest decency and propriety is observed. At least nothing lascivious or indecent is openly allowed, so that, in this respect, it cannot be denied but that they excel most nations.

They are sociable and friendly. Sarcastical and offensive behaviour is carefully avoided. They never put any one to the blush, nor reproach even a noted murderer. Their common conversations turn upon hunting, fishing, and affairs of state. No one interrupts his neighbour in speaking, and they listen very attentively to news, whether true or false. This is one reason why they are so fond of receiving strangers; but no inquiry is made about news, till they have smoked one pipe of tobacco. They have no expressions for cursing or swearing in their own language, nor did they practise it, till they learned it from the whites. They avoid every thing like suspicion, and frequently leave their implements and game in the open air, for many days; not because they have the fullest confidence in their neighbours, for stealing is not an uncommon practice among them; they will therefore pretend to guard the game merely from the attack of wild beasts.

They are all equally noble and free. The only difference consists in wealth, age, dexterity, courage, and office. Age is every where much respected, for according to their ideas, long life and wisdom are always connected together. The youth once sought instructions from the aged, by presents, they have like the whites degenerated in this particular. They strictly obey their captain or chief; are fond of presents, but unwilling to acknowledge themselves under any obligation. They use a certain charm, or magic spell, to procure presents called *beson*, and find the superstition of believing in the *besons* a profitable one.

The hospitality of the Indians is well known. It extends even to strangers who take refuge among them. But in their conduct towards their enemies they are cruel and inexorable; but when enraged, bent upon nothing but murder and bloodshed. They are, however, remarkable for concealing their passions, and waiting for a convenient opportunity of gratifying them. Their fury knows no bounds. If they cannot satisfy their resentment, they even call upon their friends and posterity to do it. The longest space of time cannot cool their wrath, nor the most distant place of refuge afford security to their enemy.

The crimes, such as fornication, adultery, stealth, lying and cheating, they consider heinous and scandalous, and punish them in various ways. Since the introduction of ardent spirits among them, murders are more frequent. An Indian feast is seldom concluded without bloodshed. They generally lay all the blame upon the *rum* or *whiskey*. The men love ease, and though very capable of learning every kind of work, will not submit to hard labour, neither their education nor their wants inclining them to industry and application. The women are more employed, for the whole burden of house-keeping falls upon them, and nothing but hunger and want can rouse the men from their drowsiness, and give them activity.

The honour and welfare of the nation is considered by the Indians as a most important concern. For though they are joined together neither by force nor compact, yet they consider themselves as one nation, of which they have an exalted idea, and profess great attachment to their particular tribe. Independence appears to them to be the grand prerogative of Indians, considered either collectively or as individuals. They frankly own the superiority of the whites in several arts, but despise them, as submitting to laborious employments. The public spirit of the Indians produces the most noble exertion in favour of their own people. They dread no danger; suffer any hardships, and meet torments and death itself, in defence of their country. Even in their last moments, they preserve the greatest appearance of insensibility, in honour of their nation, boast of their intrepidity, and with savage pride defy the greatest sufferings and tortures which their enemies can inflict upon them.

The Indians imagine that they have sufficient reason for disliking the white people, particularly the Americans; for say they, they have taken away our land; enclosed our hunting places for the use of their cattle, done infinite mischief to us, especially by the introduction of whiskey among us, and probably intend in time to seize upon all our country, and to destroy our whole nation.

There are indeed no rules of oratory laid down in the Indian language, yet their orators must be well exercised before they can gain applause. In their public delivery, they speak with a very pompous and elevated tone. In matters relating to their own affairs, in which they are all versed, they speak with great clearness and precision, and so concise, that great circumlocution is required to convey the full meaning of their expressions in an European language. If they intend to speak in an obscure and reserved manner, they can say so much in few words, that even the Indians themselves must study their allusions.—They show great skill in conveying an account of a bad action in terms which to men ignorant of their craftiness, appear descriptive of a virtuous deed, and for this purpose, their expressions are well chosen. Their Chiefs are particularly well versed in this art of dissembling, and therefore very strict attention must be paid to every word of their discourse, especially if an answer is expected, and great caution is required to guard against deceit.

As to their religion, the Indians differ in many respects from their forefathers; their intercourse with the Europeans has changed in many instances their notions of things. The prevailing opinion of all these nations is, that there is one God—the Great and Good Spirit. Besides the Supreme Being, they believe in Good and Evil Spirits, considering them as subordinate Deities.

THEOPHILUS ARMENIUS.

Feb. 2, 1820.

(To be continued.)

ACCOUNT OF THE REVIVAL OF RELIGION IN PROVINCETOWN, MASS. COMMUNICATED IN A LETTER FROM REV. E. KIBBY TO REV. T. MERRITT.

(Concluded from page 224.)

A GIRL of about eighteen years of age, daughter of the man that was killed with lightning, sent for me. I went to see her, and found her under concern of mind. I prayed with her, pointed her to the Lamb of God, and then left her. In the evening she attended meeting, at the close of which a female left her seat, came into the aisle, and fell on her knees before the pulpit, trembling exceedingly, under the power of God. This girl thought within herself, if she could but touch this person, she should be healed, and her soul would be converted on the spot. She put forth her hand, and the instant she touched her, she fell to the floor stiff and motionless. The meeting was dismissed, part of the people went home, and part of them stopped behind to see the final issue. She continued in this situation for

some length of time, and then came too, uttering unpleasant groans, and in a mournful tone of voice, begged the people to pray for her, for she was distressed in her mind, and then fell away again in a senseless situation. In silent prayers her case went up before God, while the people waited patiently for the salvation of the Lord. At length it was noticed that her countenance changed. I stepped into the pulpit that I might have a full view of her, (for she was surrounded with people,) and saw at once the work was done. I asked her if she was happy, and being unable to speak, she smiled. She cast her eyes round on the people, and then seemed to fix her attention on me, so that it was thought that she wished me to come down and pray with her: I told them not so, the work was done, and she wanted praises more than prayers. Singing seemed to delight her soul, while her countenance became extremely interesting, and had more of the angelic than the human appearance. At length the crowd made way, and I went down to her, and asked her if she was happy, and she again answered me with a smile. We waited a few moments, and she soon spoke in a feeble tone of voice, "O, I am happy! the other day Mr. K. came to our house, and I went away, because I was afraid he would speak to me about religion; but I love him now. O, I love my Jesus! all these people look good to me, I love them all!" When at length her strength returned, two persons, one having hold of each arm, led her away; and she went home praising the Lord with all her heart.

During the night she was too happy to close her eyes in sleep, and in the morning she was too happy to stay at home and eat her morsel alone. As she was visiting some of her religious friends, to tell what the Lord had done for her soul, she went into an house, and as she entered the door, spoke in a low tone of voice, "I am happy." Putting her hand to her bosom, she exclaimed again, "O, I am happy!" and as she uttered these words, a young man fell under the power, and plead for mercy. I was called in, and found the young man in great agonies of mind; sometimes stiff and motionless, and sometimes extremely agitated in his body. In this situation he continued for some time, and when the use of his limbs and tongue returned, he arose and shouted the praises of his blessed Saviour, and conversed with all in the room on the subject of religion.

A man, belonging to the other society, about twelve o'clock at night, came in haste to my house for me to go and see his wife, who was under a peculiar exercise, both of body and mind. Just as I came to the house, her limbs became limber, and soon after she was enabled to speak. The little company around her bedside, waited with anxiety to hear the relation of the whole matter. It appeared, that after the family had gone

to meeting, at an early hour she retired to rest, but was soon awaked out of sleep, with the most awful distress of mind, and immediately her limbs became stiff, so that she could neither stir her body nor use her tongue. In this situation the family found her when they returned from meeting. I continued with her till nearly the break of day, and the Sun of Righteousness arose, with healing in his wings, and light and love broke in upon her soul, and she was happy.

Another remarkable instance of the power of God was in the case of a wicked young man, belonging to another place. Being detained here, he came to meeting one evening, without the fear of God before his eyes; and, while in the act of ridiculing a young man, who trembled under the power as he spoke, felt something affect his hand; he lifted it up, to see what the matter was with it, and thence his arm began to tremble, and then his whole body, in the most surprising manner.—At the close of the meeting, I went to him and asked him what was the matter? He replied he did not know, but said he could not help it. He appeared totally ignorant of his situation, and much mortified with his trembling condition. I again asked him if he felt distressed in his mind? he said he did not know, but he could not help it, and said he supposed all the people would laugh at him; but insisted on it, that he could not help it.

He continued for sometime in this situation, trembling as though his joints would be dislocated, casting now and then a wishful look upon the people. I explained his state to him, informed him that the Spirit of God was now striving with him, and explained to him the nature of the new birth. He appeared the most distressed person I ever saw; sweat poured out of every pore, so that his hair and linen were as wet as though they had been in the sea. He continued to tremble for nearly two days, for the most part of the time, and then the Lord appeared for his deliverance; and he took his departure from us, praising God.

An opposer, who staid after the meeting was done one evening, sitting on the top of the railing of one of the seats, looking at some men who were on the floor, under the operation of divine power, he thought some one pressed him hard on the shoulders, he turned to see who it was, and to his astonishment no person was near him. He exclaimed in great surprise, "My God! art thou here!" He knew nothing more till he found himself on his knees at prayer, and soon happy, shouting the praises of his blessed Saviour. These are a few, among many instances of remarkable traits of divine power, in this great and glorious reformation.

The subjects of this work, have been from forty years old down to children of ten and twelve. The high and the low,

rich and poor, and the wise and simple, have shared in the blessing. Parents and children, husbands and wives, and even some whole families, have been converted to God. The first time of joining society, which was in three or four weeks after the work began, fifty-five came forward to be admitted. The work hitherto has been wholly confined to the Methodist congregation. Ten or twelve from the other society have experienced religion, and joined with us. To the number of one hundred and thirty four have been received into society, and many more having been converted, it is expected there will be additions still. O Lord, make bare thine arm, and leave not a sinner to trample upon thy laws in the place.

When we come to consider the manner in which it has pleased the Almighty, in his infinite wisdom, to bring about this glorious revival of religion, it is not strange that it should be attended with some considerable degree of noise. In all the stages of the work, a peculiar energy has accompanied it, and it has throughout had the appearance of coming from Sinai's mount. The most dreadful thunder and lightning have been the means, in the providence of God, of striking terror to the conscience of the sinner, and the most bold offender against heaven, who was never moved by the melting streams of divine mercy, and whose heart the harmonious sound of the gospel never affected, has trembled under omnipotent power, and yielded to God in this reformation. And though our meetings have sometimes been rather noisy, yet God has been in the noise, and it has been the case that in an undue suppression of the feelings of the heart, the blood has flowed from the nose and ears! I have often been so sensible of the suppression of the feelings of the soul, as giving the greatest distress to the body, that I have stopped while speaking until they could vent their feelings.

The providential dealings of the Lord, have been remarkable towards the inhabitants of this place. Those the most imminently exposed to injury from the fury of the lightning, have been distinguished with divine compassion. At three different times, the fears of the people were greatly excited, by the striking of the lightning; and at three periods, during this revival, the eternal God made a display of his redeeming grace, in the most striking manner. How little did the people imagine, that when the judgments of an angry God threatened them with instant destruction, divine mercy would so soon follow. The Congregationalists sustained no injury from the lightning, in either their public or private buildings; and this work has been wholly confined to the Methodist Society.

THE

METHODIST MAGAZINE.

FOR AUGUST, 1820.

Divinity.

From the English Methodist Magazine.

THE WISE STUDENT, AND CHRISTIAN PREACHER.

A SERMON,

Preached at Broad-Mead, August 28, 1780: being the day of the Annual Meeting of the BRISTOL EDUCATION SOCIETY.

BY JOHN RYLAND, A. M.

1 TIMOTHY IV. 15.—"*Give thyself wholly to them.*"

(Concluded from page 251.)

III. WHAT is included in *being in them.*

It most clearly implies the most happy agreement of our nature and affections, with the beautiful discoveries of divine revelation. Grace, in the heart of a Christian, is a perception of the ideas of God in the Gospel. Grace is a capacity to receive, with a just regard, the displays of the divine perfections in our redemption; this divine grace will issue in delight and fixed attention.

Delight is the result of a union of the will with the glorious objects revealed in the Gospel of Christ. This delightful union of the will and taste with God the Redeemer, is justly styled fruition, or the sweet enjoyment of God: and when the soul of a student of divinity feels Christ to be agreeable and pleasing to his views and taste, it always produces a lively mixture of love and joy; from this excellent state of mind will arise an incessant attention, or a steady fixation of thought on the bright and beautiful objects revealed in the Gospel. A very great man (Sir Isaac Newton) used to say, that all his discoveries were not so much owing to any superior capacity above other men,

but to a steady,, unbroken attention, which waited till TRUTH rose up and appeared clear to his mind.

And shall not the infinitely nobler subjects of DIVINITY be as closely attended as were those of PHILOSOPHY by that wonderful man! Are not these great objects to entertain us eternally in heaven; and shall we grow weary of them now? If we nauseate them in our daily studies; if we are now sick of CHRIST'S PERSON, SATISFACTION, RIGHTEOUSNESS, and GRACE, how can we relish heaven? How can we be fit to enter into the presence of the Son of God, to contemplate him with vast esteem, admiration, and unbounded gratitude to eternity!

This theme is infinitely pleasing, but I must beware of prolixity; I will therefore close with an illustration of the subject by some Scripture IMAGES OR SIMILITUDES.

Be in them as a labourer is in his work,—as a husbandman is in his field,—as a shepherd in the fold among his sheep,—as a builder in a house to see the structure regularly carried on,—as a steward in his master's estate,—as a merchant seeking goodly pearls and who delights in commerce,—as an officer in an army,—as a pilot in a ship attending the directions of his compass:—be in them as a physician is in an hospital to inspect the health of his patients, and use the best methods of cure;—as an ambassador is in a court, representing the person of his prince, preserving his honour, and taking the best care of his interests.—Be in them as an angel is in heaven, to adore God, and minister to the heirs of salvation.

IV. Let us consider the advantage and pleasure of being in the things of God.

This will appear as to your present studies,—your work in the pulpit,—your settlement with a people,—your administration of divine ordinances;—in your visits and conversation;—on the bed of death, and your departure into an eternal world.

If your hearts are in the great things of God, the advantage and pleasure of such a state of mind will appear,

1. In your present studies under your tutors, you will have a grateful sense of the goodness of the providence of Christ in placing you here in a recess from worldly cares, and in a state of leisure to contemplate the noblest objects of religion and learning; you will have a warm esteem for your tutors, you will treat them with veneration and love; you will prize the advantages you enjoy; you will wisely mind your proper business which is assigned you; and you will endeavour to perform your exercises with punctuality, beauty, and honour; you will be amiable in your whole behaviour in the family; and by your discreet conduct make every body love you. You will be ardently looking forward to your main work, and be daily making some preparation for it. You will never forget the painters'

motto, *nulla dies sine lineâ*. This is an excellent maxim for a student of divinity; you will be every day laying in a stock of the best ideas to furnish you for your great Master's work. Indeed, my dear friends, I can never enough inculcate this maxim: and I do most earnestly entreat you not to let one day slip through your hands without laying up some new ideas to fit you for the ministry of the Gospel. Frequently say within yourselves, "I scorn the thought of being a poor, raw, ignorant boy in the pulpit; and I am resolved that I never will rashly, and in an unprepared state of mind, ascend the chair of divinity, or throne of state: I tremble at the prospect of it; shrink back with sacred dread, even while I wish to spring forwards when my great Master calls. I feel, I feel a generous ambition to excel for the edifying of the church, 1 Cor. xiv. 12. I feel a strong compassion for immortal souls, and wish to carry a large number to the foot of my Redeemer's throne, to be for ever happy in the bosom of his love."

2. If your whole heart and soul are in your work, you will say within yourself, "I am now to stand in Christ's stead, to entreat souls to be reconciled to God, 2 Cor. v. 20. Now! now! men, devils, angels, and the God of angels, have all their eyes upon me to behold the springs of my actions, and the end of my sermons: I am now in the presence of all hell and heaven! Now what are my aims? Do I love self or Christ best? Who is to be honoured at this hour, Christ or vile self? Is Christ or sordid self to wear the crown to-day?"

I beg you to form a clear idea of a good and a bad sermon. A sermon addressed wholly to the imagination, and not at all to our reason, is not a good sermon. A discourse addressed to our reason, and no one stroke to please the imagination, is not a good sermon. An entire rhapsody addressed to the passions, and not at all to the understanding, is not a good sermon. A dry address to the understanding and judgment, and nothing to strike and move the passions, is not a good sermon. A sermon that soothes the passions, and has nothing pointed to the conscience, is a bad sermon. A discourse without any Scripture proof, well selected and explained, is not a good one: and a sermon consisting of a string of texts of Scripture, dryly picked out of the Concordance, is not a pleasing, nor an instructive useful sermon. A sermon made up of scraps of Latin and Greek, and dry Pagan sentences, is a bad sermon. A sermon that is all law and no Gospel, is a bad sermon: and a discourse that is all Gospel and no law, i. e. of no practical use and tendency, is not a good one.

A good sermon strikes the imagination, instructs the understanding, informs the judgment, persuades the will, convinces the conscience, improves our reason, fixeth truth and facts in the

memory, animates and rouses the passions, and guides them to their proper uses in repentance and sublime devotion; arms the whole soul against sin, strengthens faith, and provokes to love and good works; comforts and animates the heart against the devil, the world, and death; and enriches the soul with Scripture knowledge, by Scriptures wisely and beautifully explained. This is my idea of a good sermon.

The advantage and pleasure of being in the things of God will appear,

3. In your settlement with a people. If your very soul is in your work, you will not say, I scorn a poor village and a poor people. I wish to be a preacher to a polished auditory, and to have a sparkling congregation. No, sirs, this is vain, mad pride; and if you are truly humble, you will not wish to choose for yourself, but you will leave it entirely to the wisdom and will of the Lord Jesus, discovered in the agency of his providence, and the advice of his best friends. Nor will you lightly part from a people if there is any prospect of usefulness. A young minister frisking from one people to another in a rash manner, will always hurt his reputation and usefulness. Do not hastily leave your post, but strive to make it good, and never quit it but with honour; fully convinced that God our Saviour calls you to another post of greater usefulness.

Advantages and pleasures will farther attend your being in the things of God,

4. In the administration of all the divine ordinances. You will consider baptism as a sublime act of worship to the sacred three persons in one God; including adoration of each divine person, invocation, self-consecration, subjection of soul, delight, gratitude and praise. with zeal for the glory of each person in the divine nature. The Lord's supper will be the most delightful ordinance of worship under heaven: here all the doctrines, duties, blessings, and graces of Christianity are united; and your soul will rebound with joy at the prospect of the approaching hour, in which you shall, with your people, consecrate yourselves afresh to Christ. Church meetings for meditation, prayer, praise, and the relation of vital experience, in a wise and prudent manner, will be objects of your greatest attention and delight.

5. In your visits and common conversation. If your heart is in the things of God, you will steer between two foolish extremes: a haughty reserve and a low familiarity. A silly affectation of dignity, or a proud reserve is exceedingly disgustful and contemptible in the eyes of all persons of good sense and true wisdom; men of discernment can easily see the difference between real dignity and a vain affectation of it; they will always esteem the true and despise the counterfeit, as easily as

we can discern the true nobleman in a sorry coat, from a fop or a fribbler, aping nobility.

On the other hand, you will avoid all meanness and grovelling in your visits and conversation with your people, or with mankind at large. You will scorn to degrade your divine Master's character by sinking your own. You will behave with such a mixture of wisdom, dignity, and love, as never to suffer one man in the world to despise you. Dr. Watts's humble attempt has some admirable hints for our visits and conversation; and likewise Mr. Henry in his sermon on friendly visits; you can never read them too often. A minister, whilst he copies his Master's example, must be in the best sense a gentleman.

The advantage and pleasure of being in the things of God, will also appear,

6. On the bed of death. Death is the cessation of the motion of the blood, the respiration of the lungs, the sensation of the nerves, and the disunion of soul and body. You must die! you must die! you may die before you have finished your course of studies; or at farthest, before you have preached one year. Therefore set death before your eyes as very near and present to your mind. You must leave this world forever. Your inward qualities of mind must be laid open. Your true character will be declared. Your labours will soon be finished; your state fixed in heaven or hell; your bodies must be all turned into putrefaction and loathsomeness, and be crumbled into dust and ashes; you must shortly go with all your self-active and percipient powers into a new world, where you will have new sensations and passions, pleasing or painful, to eternity.

Now, if your hearts are in the great things of divine revelation, you will feel strong victorious consolation in your soul, in the agonies of death. You will triumph over the king of terrors, and bid defiance to his dart. This will be your noble and manly language to your surrounding friends; "I am dying! I am dying! perhaps when my heart has beat about sixty strokes more, or my lungs have opened twenty times, I shall have done with men and things, books and studies, learning and sciences, sermons, conversation, temptations, &c. My character is going to be declared by Christ my Master, my Redeemer and Judge: he will fix my state for ever. Now! now I shall be with all the great and good preachers in heaven: I shall never go to the world of bad preachers in the invisible state: I know that a damned preacher of the Gospel is the most horrid character in hell. I adore God; I shall never live with those cursed men who were in this world the plague and scandal of the ministerial office; but I shall rise to eternal dignity amongst the grand assembly of good preachers in heaven! There I shall converse for ever with those best and dearest objects of my delightful attention below."

Address to the Passions.

1. To fear. You are this moment in the hands of Christ: he sustains your being, and determines your existence from moment to moment; and the question is put sixty times every minute whether you shall live or die, be in time or eternity. A single volition of his will determines your eternal existence for heaven or hell. He is always near you; he is now within you; he reads your heart every minute; he inspects all the motions of your thoughts and passions, and discerns the springs of your conduct to the very bottom of your being; if he says live, you live; or die, and you die! Can you dare to indulge one sin under his bright and burning eye? O! sirs, remember that one sin committed, one lust indulged, even if it be not repeated, may stab your honours and labours for life!—Can you, O! can you dare to commit one sin, or indulge your souls in lukewarmness and indifference in the immediate presence of your Judge and your God!

2. To hope. Hope is the desire and expectation of absent good; and if you are true believers, and called by Christ to the ministry, what rich ground have you for hope of the richest blessings that he can bestow! What is that good you hope for as Christian students? Why you hope to be saved from infinite wrath to come, as you are Christians, and you hope to be useful and worthy ministers of Christ, to advance his glory in the salvation of souls.

Indulge this hope to the utmost every hour of your life. It is not only possible but probable, that you shall attain the two great objects of your wishes; yes, you have good encouragement to entreat the Lord Jesus, to give you an habitual certainty of your salvation, and a lively confidence, that your preparatory studies shall not be in vain with respect to the sacred office of a Christian preacher.

Christ gives you leave to love him; he invites you to love him; he desires you to love him; he is pleased when you love him; he delights to see you diligent at your studies out of pure love to your Redeemer. This leads us,

3. To gratitude. All our religion is scarcely any thing but gratitude, says that incomparable and elegant divine Dr. Witsius. Gratitude includes a deep sense of benefits from Christ, a lively benevolence to him, sweet complacency in him, and ardent desire to make the very best returns to him.

Ingratitude is the absence of all these excellent qualities. It is a compound of stupidity and nonsense; it is a want of every thing that is amiable and generous; and must be infinitely despised and abhorred by our blessed Redeemer: fly from it as from hell, and hate it as the pit of damnation.

O my young brethren, consider what the Lord Jesus has done for you in creation and providence ever since you were born! Your birth place, your parents, your preservation, your religious advantages, your supplies! What has he done for you in redemption and grace! Has he not bought your souls with his blood! Did he not find you under an eternal obligation to the law in its utmost extent, and you not able to obey one line or letter of it? Did he not find you pressed down with an immense load of debt, and you not able to pay one mite! Did he not find you in the prison of justice and the fetters of your lusts, doomed to die under the curse! The sword of justice at your necks, when he interposed his own! A dreadful cup brimful of wrath in your hands, and he took it from you, and drank off the very dregs into the depth of his precious soul!

In what condition did Christ find you when he called you by his grace? Were you not by nature in darkness, and now are ye light in the Lord! Dead, and now alive! Lost, and now are found! In slavery, now at liberty! Poor, and now made rich! Base, and now made honourable! Never forget your state of nature; and often compare it with your present state of grace, and your future state of glory.

4. To ambition. Ambition is a mixed passion, composed of lively admiration and ardent desire. It is a vivid wonder at an object considered as exceeding great, new, and good, with a violent desire to have a union of soul with that object.

The approbation of Christ, the eternal God, is the proper object of a holy and generous ambition; and this object I wish to throw open, and propose to your souls, as a most mighty motive to be sincere Christians, wise students, and most excellent preachers of the Gospel. Religion arises at first under the agency of the Holy Spirit, from a vast admiration of Christ, and a vehement desire to have an interest in him. Our call to the ministry arises in the same manner: we admire the character of a good preacher; we esteem the office; we desire the work of glorifying Christ in the salvation of precious souls.—These are the first springs which excite a pious sensible man to think of the office; and after he is placed in this honourable station, these glorious motives must keep him awake and zealous to his death. A pure and generous ambition is needful to ferment our best passions, and excite us to generous attempts to please Christ, and gain the approbation of his people.

And, my dear friends, what objects are here to raise the most holy ambition to the noblest tone and exertion! Say frequently to yourselves, "What! has God my Saviour called me as a Christian by his grace, and appointed me to be a preacher of his Gospel, to beseech sinners, in Christ's stead, to be reconciled to God! Is this my great business for life! What, to display

the power and grace of Christ to save to the uttermost! To address precious souls in his name! To propose the brightest truths to the minds of men; to open the richest goodness, to allure their wills to choose Christ; to paint his beauty and fulness, to gain over and fix their best affections; to shew his all-sufficiency to supply all possible wants, and thus raise a poor distressed sinner's hope! To display the boundless grandeur of Christ, to excite our utmost veneration! and paint his perfect beauty and loveliness to attract the most unbounded esteem and delight! To revive withering churches; to refresh drooping Christians; to oppose the power of sin; to weaken the empire of the god of this world; to advance the power of godliness; to spread generous religion amongst Protestant Dissenters; to animate slothful preachers! to condemn and shame bad ministers of religion; to emulate the best of our brethren of the Established Church of England; and to imitate the worthiest fathers amongst ourselves!" O! Sirs, do not your hearts rebound at the thought? And do you not think it a greater honour to be a wise preacher, than to be an angel in heaven? Yea, you are angels by office; be angels in your temper, passions, and activity for God.

Are you angels? Make good your name and character! What a shame is it to be a foolish or a wicked angel! an ignorant angel! an unholy angel! a lazy angel! an angel that is disgusted at the glory of Christ? an angel that hates to gaze on his beauty! an angel that degrades Jesus Christ! an angel that hates to adore Christ! an angel that despises the sufferings of Christ! an angel that denies his perfect satisfaction! an angel that scorns his righteousness! an angel that hates his godhead! an angel that robs him of his eternal divinity! an angel that is resolved to thrust him from his throne, and degrade him down to a mere man! What sort of an angel is that? Is he a celestial or an infernal angel?

5. To JUSTICE, INTEREST, COMPASSION, PLEASURE, and HONOUR. JUSTICE is an ardent regard to the rights of Christ, with a deliberate will and purpose to preserve those rights inviolate to eternity. Christ has a right to our hearts, our lives, our abilities; and it is the greatest and worst injustice to defraud him of his rights, and employ our powers for our own honour, or expend our talents for our own use.

Interest is the deep concern and profit of man. Interest governs all the world: O! Sirs, let it govern you to the utmost in your present studies, and in your future labours: mind your interest: never forget your deepest, dearest interest. Let interest gain all your attention, and influence your whole heart. Ever remember that your very highest interest is to glorify Christ to the utmost of your genius and power. It is your no-

blest interest to live upon Christ, as your principle, to live like him as your pattern, and to live to him as your end, through an eternal duration.

COMPASSION for SOULS. Millions of souls, precious and immortal souls all around you, are in a perishing condition! Souls are in a state of sin, misery, ignorance, atheism, pride, enmity, unbelief, apostacy from God, sensuality and lust! blind, dark, dead, full of the plague, and mad against God, every moment liable to drop into eternal fire! Have you no compassion for souls? Hath not God felt compassion for your souls? Have not his bowels melted over you, when he saw you on the brink of damnation, and foresaw the consequences, the eternal consequences of your going on in sin; when your giddy thoughtless soul foresaw them not? O! have pity on souls, because God has eternal pity and compassion for you!

PLEASURE. Pleasure is a state of ease in all the powers, and passions, and thoughts of the soul. Pleasure is a consciousness of something agreeable to our faculties and taste, it is a delightful sensation of beauty and good.

And what objects have you to yield you ten thousand pleasures whilst you are students, and when you commence preachers of the Gospel! A good minister's path is strewed with roses of pleasure, quite down to his death-bed and up to heaven! You have the pleasures of pure sensation, science and taste: you have the pleasures of contemplation and devotion; the pleasures of honour and distinction in the church of God; the pleasures of doing good every moment; the pleasures of receiving good every instant of your lives.

"I live in pleasure while I live to thee."

O! the pleasures of studying the Scriptures, of displaying their true sense! The pleasures of prayer! and the pleasures of saving souls to eternity!

HONOUR is a generous scorn of doing wrong, and a determination of the will to do every thing worthy of our Master, and of our office and character in life. Our close union of soul with Christ, should produce and cherish a high sense of honour, and excite us to the exercise of every excellent quality of the heart; we should implore the daily influences of the Holy Spirit, to keep up a generous dignity in our souls; this will teach us to avoid every thing mean and sordid in our life and conduct before mankind: O! Sirs, the deepest humility and the nicest sense of honour may live and flourish in the same heart!

6. To GLORY and SHAME. GLORY is a mixed passion, composed of vehement self-love and unbounded joy in an immense good. It arises from an assured interest in that good, and a self-approbation on account of that interest which we have in it.

Shame is a mixed passion, composed of self-love, sorrow at a great loss, and self-contempt, on account of that loss of a vast good, by our own folly. Violent self-love aggravates the sorrow, and increases the contempt of ourselves, because we are the blameable authors of our loss; and whatever good is lost by our own fault, it must give us the utmost twinges of self-contempt and disapprobation.

Now, Sirs, which do you choose for your portion in future life, and to all eternity: glory in Christ as your supreme good; or shame and self-contempt at the loss of that good? Do you choose the shame of being a lazy, ignorant sluggard while at this seminary, and then to come out into our churches to be despised, slighted, neglected, and forsaken, by every wise Christian in England, and the object of contempt to every excellent minister of the Gospel, who shall have the pain to be plagued with your company, and will rejoice to see you turn your back to depart out of their house, and ease them of your worthless conversation? Or do you choose the glory of being a wise student, a lively preacher of Christ all the days of your life; and at last of receiving from the lips of your gracious Master, that joyful sentence, *Well done, good and faithful servant! enter thou into the joy of thy Lord!*

Biography.

A SHORT ACCOUNT OF THE LIFE AND DEATH OF DR. LOUDON, OF TROY, NEW-YORK.

(Concluded from page 255.)

If a man abide not in me, says Christ, he is cast forth as a branch and is withered, and men gather them and cast them into the fire, and they are burned. Did any one ever see a branch of a vine that was never united to the vine, or can any one believe that a branch was ever broken and taken away from the vine on which it never grew? No such language could ever proceed from the mouth of wisdom. I insist on the truth of the assertion, viz. Such as believe in Christ may become unfruitful in good works and so be taken away from Christ,—the grace of God may be received in vain.

St. Paul has advanced ideas very similar to those of his Lord and Master. The natural branches were broken off because of unbelief, and thou standest by faith. Be not high-minded, but fear. Faith is that by which men are united to Christ. If then

that principle be ship-wrecked, separation from Christ must be the inevitable consequence.

After having reasoned largely from a number of passages of scripture, to shew the danger of fatally backsliding, he concludes as follows,—"Has God commanded his saints to work out their salvation with fear and trembling, where no ground of fear exists? 'But,' say you, 'The denunciations and warnings of scripture, are designed only to deter the saints from sin, and apostacy.' "My answer is, according to this argument, the saints are threatened with eternal separation from Christ, to prevent that which never could take place, (i. e.) to prevent believers from making shipwreck of faith and a good conscience. This is but poorly calculated to aid a bad cause."

These extracts are sufficient to shew that he who submits to be taught of God, shall know the truth, walk in its light, and enjoy its freedom.

It may not be thought improper here to remark, that Dr. Loudon when but a young man, had an imperfect perception of what we deem the true doctrines of the Gospel. Soon after he joined the Presbyterians, he, with other young men, formed themselves into a Philological society, at the meetings of which it was their custom to give their ideas on different portions of scripture, and to argue upon various points in theology.—On these occasions he invariably supported the sentiments taught by the Methodist Church, although he did not know, at that time, that there were any body of Christians on earth that held those sentiments; nor did he ever come to the knowledge of that fact until some years after his arrival in this country. He first became acquainted with the Methodists in this city, and here, according to what has already been stated, like the merchantman in the Gospel *seeking goodly pearls*, he *sold all that he had and bought the one of great price*. When he joined us, our church in this place was inconsiderable and obscure. Nevertheless, deeming our doctrines and discipline of a superior character, laying all minor considerations aside, he stepped into the light which shone upon his mind, and in that light he walked till his sun of life went down.

Both as a private citizen and as a practising physician he was highly respected. As a citizen in common life, he endeavoured to promote peace, propriety, and good order in every department of society. This he did, not only by precepts, but also by examples of sobriety, industry and economy. He was a lover of peace;—honesty, plainness, and candour were ever conspicuous traits in his character.

As a physician he was deservedly honoured, not only on account of his knowledge of the healing art, but in consequence of a judicious and successful application of that knowledge. And

without derogating from others of the same profession, it may be said he was the poor man's doctor. Let the poor of Troy testify how often he has entered their habitations, lighted up the lamp of hope, and by the blessing of God, restored health to the sick without money and without price. But this is not the best. Dr. Loudon was a Christian. And in him the Christian graces shone with peculiar lustre. It is true, there may be those who *talk* more about religion than he did; and there may be those too, who appear to be more transported and overwhelmed with the thoughts of Heaven, than he generally appeared to be; but I am inclined to think that but few, if any, are more strengthened, settled and established than he was in the doctrine, experience, and practice of Christianity. In him, light and heat, regularity and zeal, cheerfulness and sobriety, liberality and firmness, plainness and gospel simplicity, formed an interesting and instructive combination.

As he was uniform in his religious deportment, his faith and love were like a constant aspiring flame. He was sometimes heard to say, that he had no trials worthy of notice, and that temptations and crosses were of but little weight, insomuch that his Christian friends were sometimes almost ready to question the genuineness and depth of his experience in the things of God. But doubtless his views in this respect are to be attributed partly to the strict discipline which he exercised over himself from his youth, and partly to the elevated ideas he entertained of the glorious reward of grace. He could say, with that emphasis which is inspired by the present enjoyment of divine favour, and the stedfast hope of a blissful immortality hereafter, "I know that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

Such was the confidence we had in his integrity, that he was considered as a pillar in the church, and as a father in the congregation of the saints. Such he was. His uniform piety, his earnest solicitude for the welfare of Zion, his faithfulness in the discharge of duty, both as a leader and a trustee in the church, his firmness under embarrassments, and the judiciousness of his counsels, all conspired to entitle him to that respect. The views of our departed brother savoured not of bigotry. He had learned to think and to let think without censoriousness. And his knowledge of the piety of persons who belonged to religious communities besides his own, authorised him to give them the right hand of fellowship, and in return they embraced him in the arms of Christian affection, esteemed him in life, and lamented him in death. He was however particularly united in Christian affection to those with whom he was connected in church fellowship. With them he took sweet counsel, and with them

it was his joy to sit together in heavenly places in Christ Jesus.

The benevolence of his conduct was commensurate with the affection of his heart, and the means he possessed of doing good to others. In life and in death he evinced a laudable desire for the temporal, as well as spiritual, prosperity of the church.--- For a series of years, he gave liberally of his earthly substance for the support of religious worship, and for the comfort of the servants of Christ, who were engaged in spreading the influence of evangelical truth. And as a monument of his benevolence in death, we are now in possession of a good dwelling-house, together with necessary appurtenances, designed to be a permanent residence for the minister stationed in Troy.

From this view of his character, we could wish that the useful life of Dr. Loudon might have been preserved still longer to the church. But we submit without murmuring to the decree of Providence. Men qualified to be useful, both to the souls and bodies of men, are taken, while those of comparatively little worth in society are left. Herein the ways of Providence are inscrutable—human reason must bow down, and the speculations of mortals yield to ineffable wisdom and goodness. It is enough for us to know that he has filled up the measure of his usefulness, and is gone to receive his glorious reward.

He bade us, and all below, an adieu on the 12th of February last. Although God had given him a robust constitution, yet his exposures in the performance of his professional duties were so frequent and great, that a number of times he was brought to the borders of the grave. But notwithstanding the effects of the whole seemed to be well nigh obviated, till the latter part of the summer past, yet then it became evident that the springs of life were much enfeebled. Sometime last fall he took a severe cold, which increased the consumptive affection which had already taken hold of his constitution. From that time the strings of life continued to weaken until dissolution took place. He was confined to his room only about four weeks previous to his death; but during that period his sufferings were very severe.

Now it was that the Christian character displayed its thousand endearing excellencies. Intervals of ease and prospects of returning health elated him not. Excruciating pain, and the probability of speedy death, appeared not in the least to depress his spirits or terrify his mind. On the contrary, through all the varied scenes incident to his situation, his mind was composed and his heart fixed. Religion was his theme, and of its superior advantages he thought and spoke like one, who, standing on the threshhold of another state, had both worlds full in view.

Among the many of all classes that visited him, but few, if any, went away unaffected. How often did the saints leave

his bed-side blessing God for the power of religion! And how often did infidelity and irreligion, sicken and shrink back while glowing words of sacred truth fell from those lips which were shortly to quiver in death. He spoke from what he had learned of Christ. The resurrection of the body was a subject on which he dwelt with peculiar emphasis and pleasure. But as it is unnecessary farther to particularize, suffice it to say, that in full assurance of a glorious resurrection, and a blissful immortality, he smiled and appeared to be perfectly undisturbed, while death was loosing the silver cord. While thus yielding to the order of his God, he gave a willing farewell to this world, and closing his eyes on terrestrial, he opened them on celestial objects, on Saturday the 12th day of February, 1820, in the 60th year of his age.

"Precious in the sight of the Lord is the death of his saints." On the Monday following his funeral solemnities were attended by a numerous concourse of people, who, from the highest to the lowest, and from the eldest to the youngest, seemed to be deeply affected with the stroke which had deprived our city of one of its most valuable inhabitants, and the church of God of one of its brightest ornaments. "*May we be followers of them who through faith and patience inherit the promises.*"

Scripture Illustrated.

For the Methodist Magazine.

OBSERVATIONS ON SOME PORTIONS OF THE PSALMS.

No literary compositions, either ancient or modern, breathe a higher degree of devotion than the Psalms of David. They have always been highly valued by the godly, for that spirit of piety by which they are so remarkably distinguished. Their beauty and elegance have added to their commendation. On account of these, they have become objects of particular notice among men of learning. Independent of the consideration, that they compose part of that divine book, which Providence will always preserve, they would be handed down through all succeeding generations, on account of that sublimity of thought and elegance of composition, which have raised them to universal admiration.

These songs of Zion would be still more admired, were the English version of them equal to the original. This, indeed, is not to be expected in a translation. However, we have a right to expect, that the meaning of the text should be distinctly giv-

en. But much to the injury of the Psalms, in our translation there are several passages, in which not only their beauty is lost, but their meaning is mistaken. The spirit of piety, which is their most prominent characteristic, seems sometimes to be interrupted by such harshness and resentment, as very illy accord with the feelings of a devout heart in its approaches to the Divine Being. In this respect our translation is not only defective, but corrupt—conveying ideas and exciting feelings unknown to the original.

This language may seem too strong—But judge of its propriety by the following quotations. "*Let death seize upon them, and let them go down quickly into hell.*" "*Add iniquity unto their iniquity, and let them not come into thy righteousness.*" Psal. lv. xv.—69. 27. Can any language be too strong, in relation to such passages as these? Would not the pious heart, filled with that pleasurable sensibility which accompanies devotion, feel a dreadful chill to pervade it, on approaching these passages? Would not the raven wings of horror darken the scene on every side? And would not every nerve tremble, and the hand be ready to let the Book of God fall? But if, on such occasions, the eye could rest on the original text, and ascertain its meaning, what an inexpressibly cheering thrill would pass through the heart, while the eyes would swim in tears of joy—These tears have been mine.

Whatever may be said in justification of praying for the temporal destruction of our enemies, under certain circumstances, undoubtedly nothing but horror can be felt on reading these sentences: "Let them go down quickly into hell." "Add iniquity unto their iniquity."

That spirit of bitterness, which, with the concomitant principle of pre-determined reprobation, prevailed in the age in which the Bible was translated, may, perhaps have had some influence in leading to these corruptions—Corruptions they are—for there is nothing like them in the Hebrew text.

In order to show how much these beautiful songs of Inspiration have suffered, and what injury has been done to the piety of their composer, let us place a few quotations from the English version parallel with correct translations. In doing this, we hope not only to use our endeavours to wipe away, in some degree, that imputation of cruelty which has been charged upon the spirit of the Psalms, but also to impart to others some of that consolation, which we have felt on correctly reading these holy compositions.

ENGLISH VERSION.	TRANSLATED FROM THE HEBREW.
Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions: for they have rebelled against thee. Psal. v. 10.	God hath made them desolate: they will fall by their own counsels; they will be cast out in the multitude of their transgressions: for they have rebelled against thee.
With the froward thou wilt shew thyself froward. Psal. xviii. 26.	With the froward thou wilt shew thyself unpleasant.
Let death seize upon them, and let them go down quickly into hell. Psal. lv. 15.	Death will seize upon them; they will go down quickly into hell.
Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. lxix. 22.	Their table shall be a snare before them, and their prosperity a trap.
Let their eyes be darkened, that they see not; and make their loins continually to shake. ver. 23.	Their eyes shall be darkened from seeing, and their loins *shall be* made to shake continually.
Pour out thine indignation upon them, and let thy wrathful anger take hold of them. ver. 24.	And the inflammation of thine anger shall arrest them, to pour upon them thine indignation.
Let their habitation be desolate, and let none dwell in their tents. ver. 25.	Their palaces shall be a vapour, *even* in their tents there shall not be an inhabitant.
Add iniquity to their iniquity; and let them not come into thy righteousness. ver. 27.	Thou wilt inflict punishment upon them for their iniquity; for they would not come into thy righteousness.
Let them be blotted out of the book of the living, and not be written with the righteous. ver. 28.	They shall be blotted from the book of life; and with the righteous they shall not be enrolled.

Here we see on one side of the page, several quotations from the English translation, in the form of petitions to the Divine Being, breathing a spirit in which we dare not approach the God of truth and righteousness; while on the other, we behold declarations, and predictions, exhibiting to view the purest principles of justice, and the most awful consequences of wickedness, at the same time leaving the heart in possession of the tenderest pity and compassion. The difference between the two translations given in the above specimen, though it makes an

important difference in the sense, has been made, it will be seen, by the alteration of only a few words. This alteration not only recommends itself to the good sense and piety of the people of God; but it could be easily justified by verbal criticism. But without entering into this subject at present, let us just remark, that most of the errors above, have been made by changing the future tense of the verbs in the indicative to the imperative mood: as in the first text above quoted, the Hebrew verb is יפלו, *they will fall*, not *let them fall*.

Hitherto this subject has been chiefly considered in regard to the piety of the Psalms. But there are many parts of them which contain declarations of important truth, and predictions of future events. These, when put in the form of petitions, frequently lose a great part of their strength and beauty—fail to accomplish the object for which they were written—while the reader is misled, even when they contain the purest sentiments of devotion. For, the meaning of the original, our version never conveys to his mind.

But what renders this subject still more interesting, is, a number of the Psalms immediately relate to the Saviour of the world. He is often introduced as speaking in them. This is the case with the sixty-ninth Psalm, from which several of the above quotations are made. How does the language of these quotations suit the lips of the benevolent Jesus? Did he ever utter such petitions as these? Do they accord with that boundless compassion which ever reigned in his heart, and was constantly manifested in his holy life? Let that prayer which he offered on the cross for his persecutors and murderers bear testimony: "Father forgive them, for they know not what they do."

It is to be observed, that although the English version of the Psalms is defective, and in some places erroneous, yet it may be read with great advantage—and it ought to be read with careful attention, and devout feelings, in order to obtain that spirit of piety by which we shall be prepared for the service of God.—And we may rest assured, that whenever we meet with any thing in that version which does not accord with the purest principles of truth and righteousness, it is not to be attributed to the Hebrew Psalms, but to our translation of them. The foregoing observations have been made in order to impress this truth upon the mind. Q.

The Attributes of God Displayed.

Extracted from Paley's Natural Theology.

OF THE MUSCLES.

(Continued from page 260.)

III. ANOTHER property of the muscles, which could only be the result of care, is, their being almost universally so disposed as not to obstruct or interfere with one another's actions. I know but one instance in which this impediment is perceived. We cannot easily swallow whilst we gape. This, I understand, is owing to the muscles employed in the act of deglution being so implicated with the muscles of the lower jaw, that whilst these last are contracted, the former cannot act with freedom. The obstruction is, in this instance, attended with inconveniency; but it shews what the effect is where it does exist; and what loss of faculty there would be if it were more frequent. Now, when we reflect upon the number of muscles, not fewer than four hundred and forty-six in the human body, known and named; how contiguous they lie to each other, in layers, as it were, over one another, crossing one another; sometimes embedded in one another; sometimes perforating one another, an arrangement which leaves to each its liberty and its full play, must necessarily require meditation and counsel.

IV. The following is oftentimes the case with the muscles. Their action is wanted where their situation would be inconvenient. In which case, the body of the muscle is placed in some commodious position at a distance, and made to communicate with the point of action, by slender strings or wires. If the muscles which move the fingers, had been placed in the palm or back of the hand, they would have swelled that part to an awkward and clumsy thickness. The beauty, the proportions of the part, would have been destroyed. They are, therefore, disposed in the arm, and even up to the elbow; and act by long tendons, strapt down at the wrist, and passing under the ligaments to the fingers, and to the joints of the fingers which they are severally to move. In like manner, the muscles which move the toes, and many of the joints of the foot, how gracefully are they disposed in the calf of the leg, instead of forming an unwieldly tumefaction in the foot itself! The observation may be repeated of the muscle which draws the nictitating membrane over the eye. Its office is in the front of the eye; but its body is lodged in the back part of the globe, where it lies safe, and where it encumbers nothing.

V. The great mechanical variety in the figure of the muscles, may be thus stated. It appears to be a fixt law, that the contraction of a muscle shall be towards its centre. Therefore, the subject for mechanism on each occasion is, so to modify the figure and adjust the position of the muscle, as to produce the motion required, agreeably with this law. This can only be done by giving to different muscles a diversity of configuration, suited to their several offices, and to their situation with respect to the work which they have to perform. On this account we find them under a multiplicity of forms and attitudes; sometimes with double, sometimes with treble tendons, sometimes with none: sometimes one tendon to several muscles, at other times one muscle to several tendons. The shape of the organ is susceptible of incalculable variety, whilst the original property of the muscle, the law and line of its contraction, remains the same, and is simple. Herein the muscular system may be said to bear a perfect resemblance to our works of art. An artist does not alter the native quality of his materials, or their laws of action. He takes these as he finds them. His skill and ingenuity are employed in turning them, such as they are, to his account, by giving to the parts of his machine, a form and relation, in which these unalterable properties may operate to the production of the effects intended.

VI. The ejaculations can never too often be repeated!—How many things must go right for us to be an hour at ease! How many more for us to be vigorous and active! Yet vigour and activity are, in a vast plurality of instances, preserved in human bodies, notwithstanding that they depend upon so great a number of instruments of motion, and notwithstanding that the defect or disorder sometimes of a very small instrument, of a single pair, for instance, out of the four hundred and forty-six muscles which are employed, may be attended with grievous inconveniency.

There is piety and good sense in the following observation, taken out of the *Religious* Philosopher: "With much compassion," says this writer, "as well as astonishment at the goodness of our loving Creator, have I considered the sad state of a certain gentleman, who, as to the rest, was in pretty good health, but only wanted the use of these *two little muscles* that serve to lift up the eye-lids, and so had almost lost the use of his sight, being forced, as long as this defect lasted, to shove up his eyelids every moment with his own hands:"—In general we may remark in how small a degree those who enjoy the perfect use of their organs, know the comprehensiveness of the blessing, the variety of their obligation. They perceive a result, but they think little of the multitude of concurrences and rectitudes which go to form it.

Besides these observations, which belong to the muscular organ as such, we may notice some advantages of structure which are more conspicuous in muscles of a certain class or description than others. Thus:

1. The variety, quickness, and precision, of which the muscular motion is capable, are seen, I think, in no part so remarkably as in the *tongue*. It is worth any man's while to watch the agility of his tongue; the wonderful promptitude with which it executes changes of position, and the perfect exactness. Each syllable of articulated sound requires, for its utterance, a specific action of the tongue, and of the parts adjacent to it. The disposition and configuration of the mouth, appertaining to every letter and word, is not only peculiar, but, if nicely and accurately attended to, perceptible to the sight; insomuch that curious persons have availed themselves of this circumstance to teach the deaf to speak, and to understand what is said by others. In the same person, and after his habit of speaking is formed, one, and only one, position of the parts will produce a given articulate sound correctly. How instantaneously are these positions assumed and dismissed; how numerous are the permutations, how various, yet how infallible! Arbitrary and antic variety is not the thing we admire, but variety obeying a rule, conducing to an effect, and commensurate with exigencies infinitely diversified. I believe also, that the anatomy of the tongue corresponds with these observations upon its activity. The muscles of the tongue are so numerous, and so implicated with one another, that they cannot be traced by the nicest dissection; nevertheless, (which is a great perfection of the organ,) neither the number, nor the complexity, nor what might seem to be the entanglement of its fibres, in any wise impede its motion, or render the determination or success of its efforts uncertain.

(To be continued.)

The Grace of God Manifested.

The following narration was communicated to the Editors by a respected friend, who observes concerning the subject of it, that the "Young woman was illiterate, being capable of reading and writing but poorly." Though this was doubtless the case, yet she speaks the language of genuine experience in the things of God; and we doubt not but her account of the gracious work of God upon her heart, will be read by all experimental Christians with interest and profit. Under this expectation we present it to the readers of our Magazine, praying

that God may raise up many such examples of faith and patience, as witnesses of His power to save to the uttermost. The evidence of genuine experience, and ardour of devotion discoverable in this unvarnished narration of the dealings of God with her, will, we doubt not, more than compensate for any literary defects which the critic may discern.

THE EXPERIENCE AND DEATH OF MISS MARGARET ANDERSON.

MARGARET ANDERSON was the daughter of Mr. THOMAS ANDERSON, who originally came from Ireland. He finally settled in the upper end of Washington county, Virginia; where he ended his days. He lived to be old without religion.

The following is transcribed from her diary. I was born in Bath county in Virginia, May 19, 1789. My parents were both brought up in the church of England; and like most others, being taught to deny the power of godliness, they neglected the form also. However, they frequently read the scriptures to their children, and taught them the Lord's prayer; an advantage all children do not possess.

When I was about four years of age, the Lord revealed himself to me, in such a manner, that my soul was filled with most ardent desires to behold him. I believed he sent his angels to protect me, and that I walked constantly in his presence, which filled my soul with delight.

One day I asked my mother, if ever I should see God? She told me that if I would be a good child, I should see him coming in the clouds, and his face would outshine the brightness of the sun. This was transporting to me. I looked for the promise to be fulfilled immediately: wherefore I spent much of my time in watching, expecting every moment to see him make his appearance through the parted sky.

One night, being very weary with expectation, I lay down in heaviness, and soon sunk into a deep sleep: when I dreamed that I saw the Lord coming through the window; he came, as I thought, to the bedside where I slept with my two sisters, (one of them younger, the other older than myself,) and took me up in his arms and blessed me, and my sisters also. I awoke in a transport of joy. My anxiety was now at an end: I thought that while I lived he would protect me; and when I died, he would take me home to rest with himself.

When I was about five years of age, the corruption of my nature began to discover itself, in various instances, insomuch that I was often afraid that the Lord was angry with me. This appeared more terrible than death: especially when any one told me, that what I had done was sinful, it went like a dagger through my heart, and made me to tremble. But these impres-

sions would soon vanish like the early dew, and leave my heart as much prone to sin and folly as it was before.

Notwithstanding my repeated promises of reformation, my fondness for play and diversions daily increased, until the ninth year of my age. My desire for play was such as caused me not only to spend all my leisure hours in pursuit of vanity, but also to break the sabbath. Nor did any person ever tell me that this was a violation of God's holy law, which saith that we shall *keep the sabbath day holy*. However, be it remembered, to the glory of God, that with regard to profane swearing, or even naming our Maker in common discourse, my mother guarded her children against it with the greatest care. I was taught to look upon swearing, as one of the basest of crimes.

To these pious instructions I chiefly owed that solemnity of soul, which I always felt, when I remembered that I was in the presence of God. I never remember to have called his holy name, in the most serious matters, without a secret awe. In common discourse, I looked upon it as the greatest impiety, to use the name of my blessed Maker; and I was afraid to lie down to sleep without repeating the prayers I had learned, lest some evil should befal me while I slept.

When I was about ten years of age, my convictions increased much. I was often convinced that the way I was in was the way to everlasting ruin. I trembled when I thought of death and judgment; for I knew that I deserved the wrath of God, and I had no idea of faith and repentance, for I had never heard religion in the true sense of the word so much as named. I felt my *disease*, but knew not the *remedy:* which wrought in my heart many painful sensations, and made me wish that I had never been born. I felt no power to forsake my sins, neither did I know in what manner to turn to God. I seemed to be without restraint, putting no reins upon my passions; but pride, anger, and revenge reigned in my heart, and influenced all my actions. At this time I could not think of God, but with a guilty dread. I would sometimes weep in secret places for my sins, and make many promises to forsake them. I had never seen any person kneel in prayer, but I had heard that some did it; and I was resolved to do it myself, thinking that I could not so easily slide into folly, if I would make it a constant practice to pray on my knees. But I alternately prayed and sinned, until the twelfth year of my age.

About this time I grew more serious, and spent most of my leisure hours in reading the scriptures. I was very strict in observing times of prayer, and was fearful of violating the Lord's day. And as I did not believe that any of the family regarded these duties, except myself, I thought I was more righteous than any of my friends. By these means, my conscience was

lulled asleep. My wounds were healed outwardly, while the poison rankled within; and so deceived was I that I thought I had religion enough. How plain a proof that I was a stranger to the work of regeneration. But I was not suffered to remain easy, for any length of time, under this delusion; for the Spirit of God, who was unwilling that I should perish, convinced me that I could do nothing to merit salvation: that I was yet in the gall of bitterness and in the bonds of iniquity. This discovery made my heart to tremble, and I would often cry out in the anguish of my soul, Oh! that I might know my sins forgiven! Oh! that I could hear some person say that there was mercy for me. And now the light began to dawn upon my benighted soul, and I saw clearly, that I must be born again or perish everlastingly.

My parents were much opposed to the Methodists, and from what I heard of them, I thought they justly deserved the reproaches that the world cast upon them. But this prejudice was all removed when I heard them preach. I believed them to be the people of God. They shewed to me the necessity of regeneration, and I now saw, that except I should be born again, I should never see the kingdom of God.

About this time my oldest sister was awakened by hearing the Methodists preach; and soon after she found peace with God. She joined their church. I betook myself to prayer more earnestly than ever. With weeping and mourning I cried unto the Lord day and night: and I now began to see many things sinful, which before I had esteemed as innocent amusements; such as dancing, singing vain songs, and reading such books as neither tended to piety or excited to virtue. All these I determined to forsake. Although I had the resolution to forsake my sins, yet I was ashamed to own it: but would complain of indisposition of body: which not only wounded my conscience, but prevented the grace of God from working in my heart, as it otherwise would have done. Yet I continued crying for mercy; but I thought that my prayers were never heard.

While I was in this extremity, suddenly a light broke in upon my soul, which made my heart to leap for joy. I felt my burden removed, and nothing remained but love and peace. For a while I rejoiced with joy unspeakable. Soon after, I began to reason with my heart, what these things might be which I felt? The enemy suggested immediately, that it was only a delusion.

I remembered that my sister, and a black woman in the family, had professed to be converted, and to know their sins forgiven. I had never before heard them speak of such raptures. I therefore concluded that these were some of the wiles of the devil, and that I should do well to resist them. I have since

thought, that had I opened my heart to some experienced Christian I might have done well; but I was afraid, and so hid my Lord's gift in the earth. Hereby I forfeited the blessing, lost my peace, and became more wretched than before. I was now like unto one wandering alone in the dark; I had no person to guide or instruct me; for I had never made known to any person the exercise of my mind. Although at this time the anguish of spirit which I felt was indescribable, yet I soon grew hardened in unbelief, lost most of my good impressions, and became more careless than before.

(To be Continued.)

Miscellaneous.

THE DOCTRINE OF FUTURE PUNISHMENT CONSIDERED.*

(Continued from page 272.)

From the nature of Man. 'What a piece of workmanship is man! how noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a God!'

I have already considered man with reference to the divine law. I shall now contemplate him in another point of light, as an intelligent and sentient being, possessing certain faculties which were planted in him by the hand of his Maker. Of the existence and operations of these faculties he is perfectly conscious; and their existence and operations are at war with the doctrine that opposes future and endless punishment.

In taking this view of his faculties, I do not purpose noticing every one, of which the human mind is possessed: nor do I wish to run into metaphysical subtleties, or over nice distinctions, in treating on those which are mentioned. The sentiments and expressions shall be such as are familiar to every one who has been in the habit of reflecting, or is in the least degree acquainted with the works of those Authors who have written on these subjects. I shall refer the reader to their writings.

Whoever has come to the years of understanding and reflection, and has paid attention to the operations of his own mind, must have perceived in the conduct, both of himself and others, certain things to be right and others to be wrong. It is not supposed, however, that circumstanced as man is in this life,

* Through mistake this was said to be concluded in the last Number.

he will never form a wrong opinion on speculative points, or be mistaken in cases of casuistry; the faculty by which he determines may be warped by interest,—be perplexed by sophistry,—be overcast by error,—or be disturbed or perverted by bodily pains or passions. It is of his cool and dispassionate decisions in general that it is affirmed, they will ever be agreeable to the nature of things,—they will ever be consistent with truth.

But consider this intelligent being leaving this world and entering into another with this faculty free, perfectly free from the influences and effects of the above and similar causes, and what is there in that state, where error and sophistry are not known to have a place, to produce any alterations in this power of perception? what to make any change 'in the eternal and unalterable nature of right and wrong,' truth and falsehood, good and evil? what to give a wrong cast to the decisions then pronounced? Must not that which appears right and wrong to the soul at the first moment of its entering into the world of spirits, continue to appear so through the successive and ceaseless periods of eternity? We have no right to infer otherwise from either scripture or reason, and we think it is susceptible of proof that this perceptive faculty must cease to exist, before it can cease to apprehend those contrary and essentially opposite qualities in any other manner than in their true and proper natures.

'By an *original power* of the mind,' says Dr. Reid, 'We have the conception of right and wrong in human conduct, of merit and demerit, of duty and moral obligation, and our other moral conceptions: and that, by the same faculty, we perceive some things in human conduct to be right and others to be wrong; that the first principles of morals are the dictates of this faculty: and that we have the same reason to rely upon those dictates, as upon the determinations of our senses, or of our other natural faculties.' Vol. 4. p. 185.

Nearly allied to the foregoing faculty, if it be not the same, exercising itself in a different manner, is conscience. In the preceding remarks, I intended to be understood as confining myself altogether to the power of perceiving. Here I shall consider it with reference to the act of judging and condemning. The fact is, they are so closely connected, that like the colours of the rainbow, it is impossible accurately to mark their limits, or to say with certainty and precision, where the one ends, and the other begins.

Conscience has been differently defined by different writers. By some it has been considered as a principle planted in man by God himself. Others have represented it as God's vicegerent,— others have called it a ray of divine light,— others

a monitor, &c. But, whatever shades of difference may be intended to be represented by the above names, there is one point, in which it would seem they all agree, that it is clothed with authority to judge and to condemn.

Mr. Locke, b. 1. ch. 3. s. 8. says, "Conscience is nothing else but our own opinion or judgment of the moral rectitude or pravity of our own actions.' This definition, as being the only intelligible one he has met with, is adopted by the Bishop of Landaff in his justly celebrated apology for the Bible.

Dr. Reid speaking of conscience says, 'It is evident therefore, that this principle has from its nature an authority to direct and determine with regard to our conduct; to judge, to acquit or condemn, and even to punish; an authority which belongs to no other principle of the human mind.' Vol. 4. p. 202.

The above view given by Dr. Reid agrees with what St. Paul says on the same subject, Rom. ii. 14. *The Gentiles, who have not the* (written) *law, do by nature the things contained in the law, these having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.* 'This' says an elegant writer, 'Is one of the finest passages of scripture on this subject. The Apostle speaks of a law of *nature*, that is a rule of action rising out of the very being of man, so that because he is what he is, and as long as he is, what he is, a man, he must necessarily have in himself, go where he will, do what he will, this rule of acting. The Apostle tells us further, where this law is, it is in the *heart*, that is in our secret thoughts: and moreover, he informs us how our thoughts move in regard to our actions. One thought *excuses* another thought, and a second thought *accuses* a first thought, contending together, as if ten just men were disputing with ten unjust men, ten patient men against ten passionate men, ten wise and honest men setting ten foolish men right. The heart in this case is like a court, if ignorance or presumption sit to judge, the law (or decision) will be for sin; but if reason and religion judge, the law of righteousness will sway the heart and guide the life: but take which way we will, our actions do not alter the nature of things, right is right, and wrong is wrong, let what will come of us.'

1. 'There is in man a certain affection of mind, or principle of action, which is commonly called *Conscience*, whereby we are capable of considering ourselves as under a divine law, and accountable to God for our conduct.

2. Hence arises *self-approbation or self-condemnation* in men, as they apprehend their actions have been agreeable or disagreeable to the divine law.

3. The force of this often appears so great, that the worst of men cannot, at least without great difficulty, divest themselves of it; and that even when they are in such circumstances, as to have least to fear from their fellow-creatures, and especially in their dying moments.

4. It is exceedingly probable, that this principle is intended by God to intimate a future state of retribution, since it is chiefly to that it seems to refer.

5. Both the wisdom and truth of God seem to require, that there should be a future state in some respects answerable to this apprehension.' Doddridge's Lectures. Lec. 92.

From the above definitions, the following inferences are plain and obvious.

That Conscience recognises a divine law, and refers the conduct of man to it.

That it acknowledges a difference in the nature of things, between right and wrong, good and evil.

That it turns itself in judgment upon the motives and principles of the agent in whom it resides, as well as upon the action itself.

That it feels there is a natural and necessary relation betwixt guilt and punishment; and lastly,

That when guilty, it reflects upon the past with remorse, attends to the present with pain, and looks forward to the future with fear of punishment, and when punished, acknowledges the punishment to be just.

Turn your attention to the page of history and read what is recorded of this faculty. O who can describe the power of a guilty conscience! How many have felt its sentence of condemnation and have confest it, and trembled, and wept. How many more have been tortured by it, and have endeavoured to suppress or conceal their anguish, but have not been able. 'No man,' says Chrysostom, 'Can flee from the judgment of his own conscience, which cannot be shunned. It cannot be corrupted —it cannot be terrified,—it cannot be flattered or bribed,—nor can its testimony be obscured by any lapse of time.' Cicero in his oration for Milo says, 'great is the power of Conscience; they fear nothing who know they have committed no evil, on the contrary they who have sinned live in continual dread of punishment.' Dr. A. Clarke on Conscience at the end of the epistle to the Hebrews.

Consider the poor guilty sinner in the prospect of death.—How different is his death from the death of the good man. The latter at peace with God, his own heart, and all mankind, quits this world in the triumphs of faith, and goes rejoicing into the presence of the King of Saints. Whilst the former, overwhelmed with a sense of the wrath of the insulted and offended

Majesty of Heaven, is *driven away in his wickedness*, and painfully and reluctantly passes from the place of suffering here, to the awful regions of the damned, to suffer more acutely forever and ever. What makes the difference in their last moments? It is not the room in which the sinner is confined, nor the bed on which he dies. It is not the property he is about to leave, nor the company he is about to quit. It is his character, his true and proper character, his immoral state that is now finished, and therefore may now be judged. This makes all the difference, and it is impossible to make any thing supply the place of goodness. Now the understanding recovers its discernment of right and wrong; now the memory recalls the prominent actions of the life; now the conscience rises from the meanness of a slave, to the majesty of a judge; now the heart meditates terror, and feels the approach of an Almighty Judge. See the miserable wretch tossing from side to side, in the morning wishing it were evening, and in the evening wishing it were morning. Hear him, in the bitterness of his anguish condemn himself for his sinful course of life, or for his neglect of the great salvation which was procured by the death of Christ, and was offered to repenting sinners in the gospel. Every drop of sweat that oozes out of his sinking frame, every groan that escapes his convulsed soul, every expression of remorse and self-condemnation which he now utters, proclaims the state of his guilty, miserable mind, and justifies the saying of St. Paul; *It is a fearful thing to fall into the hands of the living God.* 'Till at last, in the midst of these melancholy exertions, his eyes fix—his features change,—his countenance becomes disfigured,—his livid lips convulsively separate,—his whole frame quivers; and by this last effort, his unhappy soul starts with reluctance from that body of clay, falls into the hands of its God, and finds itself alone at the foot of the awful tribunal.'

Going in this state into the world of spirits, can there, or will there be any change, either in his views or feelings? Impossible. All the anguish experienced before death, will be experienced after it, with an increase of poignancy and weight: and forever, shall the guilty sinner feel, to the fullest extent, the truth of the declaration, *If thy heart condemn thee, God is greater than thy heart and will condemn thee also.*

(To be Continued.)

Religious and Missionary Intelligence.

For the Methodist Magazine.

A descriptive view of the Western Country previously to its discovery and settlement by English settlers, or the citizens of the United States, as additional or supplementary to Introductory Remarks, to the Rise and Progress of religion in the Western Country.

No. IV.

As early as the year 1727, the United Brethren, or Unitas Fratrum, (Moravians,) began to take into consideration a mission to the heathen nations. In the year 1732 they sent Missionaries to St. Thomas, an island in the West-Indies, then under the Danish Government. The year following others were sent to Greenland—and not long after to North-America. Expelled the dominions of the Elector of Saxony, the followers of Schwenkfeld (the founder of the society) such of them as resided since 1725 in Berthelsdorf (a large village in Upper Lusatia) resolved to go to Georgia in North-America. The first Colony arrived in Georgia in the spring 1735, and commenced their ministry. In 1737 the Rev. Peter Boehler of the University of Jena, was chosen and ordained minister of the Colony. The Colony meeting with obstacles of a serious nature in Georgia, through the desire of the Rev. G. Whitefield, was transfered to Nazareth, an establishment for a negro school in Pennsylvania, for which he had laid the foundation of the building, and from which the whole manor afterwards received its name. This place they settled in 1740, and afterwards bought the place of Mr. Whitefield, from whence they commenced their successful missions among the Indians, and pursued these wandering tribes from town to town. From Nazareth, Nain, and Bethlehem, on the Delaware river in Pennsylvania, Friadenshuttan and other towns on the Susquehannah river: thence to Goshgoskink and other towns on the Alleghany: thence to Friedensstadt on Beaver, which empties into the Ohio below Pittsburg: thence to Shoenhun, Gnaddenhutten, &c. on the Muskingum; thence to New Salem on Huron river of lake Erie, and New Gnaddenhutten on Huron river of Lake St. Clair. Many of these towns had been previously settled by the Indians, but most of them settled with the aid, under the direction, and named by the Missionaries themselves.

The mission, says their historian, Mr. George Henry Loskiel, in 1788 had now stood forty-five years. From a register

of the congregation dated in 1772, we learn that from the beginning of the mission to that year, seven hundred and twenty Indians had been added to the church of Christ by holy baptism, most of whom departed this life, rejoicing in God their Saviour. I would willingly add the number of those converted to the Lord since that period, but as the church-books and other writings of the Missionaries were burnt, when they were taken prisoners on the Muskingum in 1781, I cannot speak with certainty. Supposing even that from 1772 to 1787 the long standing of the mission, and the great pains and sufferings of the Missionaries, the flock collected was very small. The reason of this may be found, partly in the peculiar character of the Indian nations, but chiefly in this, that the Missionaries did not so much endeavour to gather a large number of baptized heathen, as to lead souls to Christ; who should truly believe on and live unto him. This small flock is, however, large enough to be a light of the Lord, shining unto many heathen nations for the eternal salvation of their immortal souls."

We cannot, from the limits we have prescribed for these numbers enter into a detailed account of the mission in question. We shall, therefore, in this number give a summary view of the most interesting events of the mission in reference to the Christian experience of the believing Indians, deaths, &c. and the next number will close our narrative in regard to this subject, with a brief account of the horrid murder of a part of the Indian congregation on the Tuscarawas, a branch of the Muskingum river.

Tschoop, an outrageous Indian, who had even made himself a cripple by debauchery, was awakened through the ministry of Christian Henry Rauch. Some time after he related the manner of his conversion as follows:—"Brethren, I have been a heathen and have grown old among the heathen; therefore I know how heathen think. Once a preacher came and began to explain to us, that there was a God. We answered,—'Dost thou think us so ignorant as not to know that? Go back to the place from whence thou camest. Then again another preacher came and began to teach us and to say, "You must not steal, nor lie, nor get drunk," &c. We answered thou fool, dost thou think that we don't know that. Learn first thyself, and then teach the people to whom thou belongest to leave off these things. For who steals and lies, or who is more drunken than thy own people? And thus we dismissed him.—Brother Christian Henry Rauch came into my hut, and sat down by me. He spoke to me nearly as follows,—"I come to you in the name of the Lord of heaven and of earth: He sends to let you know, that he will make you happy, and deliver you from the misery in which you lie at present. To this end he

became a man, gave his life a ransom for man, and shed his blood for him," &c. &c. When he had finished his discourse, he lay down upon a board, fatigued by the journey, and fell into a sound sleep. I then thought, what kind of a man is this? There he lies and sleeps. I might kill him and throw him out into the wood, and who would regard it? But this gives him no concern. However, I could not forget his words. They continually occurred to my mind. Even when I was asleep, I dreamt of that blood which Christ shed for us. I found this to be something different from what I had ever heard, and I interpreted Christian Henry's words to the other Indians. Thus through the grace of God, an awakening took place among us. I say therefore brethren, preach Christ our Saviour, his sufferings and death, if you would have your words to gain entrance among the heathen." Tschoop was among the first fruits of the mission, professed to be converted about the year 1740, and dictated an interesting letter on the occasion, addressed to the brethren in Pennsylvania. He wrote from Shekmeho on the North-run, in Connecticut.

Nicodemus was baptized in Dec. 1742. He had been exceeded by none in the practice of evil, and given to drunkenness. On hearing the word of the cross, he was one of the first who experienced its saving power. In his walk and conversation he was an example to all. From a turbulent spirit he became patient, lowly and humble in heart, but strong in faith. He was appointed elder of the congregation at Gnaddenhutten, on which place he departed this life, in August, 1748. He was figurative in speech, highly instructive and useful. Once looking at a mill at Gnaddenhutten, he addressed a Missionary, "Brother," said he, "I discover something that rejoices my heart, I have seen the great wheel, and many little ones; every one was in motion, and seemed all alive, but suddenly all stopped, and the mill was as dead. I then thought, surely all depends upon one wheel, if the water runs upon that, every thing else is alive, but when that ceases to flow, all appears dead. Just so it is with my heart, it is dead as the wheel; but as soon as Jesu's blood flows upon it, it gets life and sets every thing in motion, and the whole man being governed by it, it becomes evident that there is life throughout; but when the heart is removed from the crucified Jesus, it dies gradually, and at length all life ceases."

"In May, 1749, many of the Indians of Gnaddenhutten went to Bethlehem to see three Christian Greenlanders who were returning to their native country, conducted by a Missionary, Matthew Stach. There were at the same time in Bethlehem a boy and a young Indian woman from Berbice in South-America, so that the brethren there had the satisfaction to see heathen

of three different nations and languages, namely Arawacks living in the 6th, Mahikians and Delawares in the 41st, and Greenlanders in the 65th degree of north latitude."

In the year 1780 at Salem, a sermon preached upon our Saviour's parable of the sower, gave occasion to many to examine their hearts. A Missionary speaking to an Indian brother previous to the Lord's Supper, addressed him thus, "Tell me how is your heart disposed at present." He replied: "You could not have asked me a more agreeable question; I am ready to answer it every day, and if you was even to awake me at night, I should want no time to consider, for my Saviour has given me such an heart, that I am as willing to lay my wants and deficiences open to my brethren, as to describe the happiness I enjoy."

About this time an Indian that came from the banks of the Mississippi observed, "Thus have I roved about till I am grown old and grey. I have taken great pains to find something profitable to myself and children, but have not found any thing good. With you I find at once all I wanted; and the cause of my staying so long is, that I may hear as much as possible, and have something to relate to my countrymen on my return."

An heathen Shawnee said, "When I came here and heard you speak of the wretchedness and depravity of the human heart, I thought,—Well, said I, God grant the believing Indians begin to mend their lives, for they seem to be a very bad people. I am not so wicked, and commit no sins, but please my God. I serve him and sacrifice enough. But lately I was convinced at your chapel, that I am a very sinful man, and that it is exactly in my heart as in that old basket (pointing to an old basket full of rubbish.) He then began to weep aloud.—Some time after he was baptized into the death of Jesus, being the first of the Shawnees at that time, added to the Christian church. Ever since his baptism the death and sufferings of Jesus were so precious to him that he spoke of them to all who visited him, telling them, that he was no more afraid of death, being assured that his soul was redeemed and saved by the death of the Saviour.

The labour of the Holy Ghost, was more particularly perceptible in the sick and dying. A sick girl six years old, said with tears, "I now desire nothing more in this world, but to be baptized and cleansed by the blood of Jesus, to whom I wish to depart." Her request was granted to her great joy.

An Indian woman, to whom holy baptism was administered on her death bed, could not sleep the following night for joy, and said, "I now wish the sooner the better to depart to Christ, and do not desire to recover." The day before she died, she asked, "What can make our Saviour delay, that he does not

take me to himself?" She was assured that he would soon grant her request. The day following she exclaimed: "Now he appears," and soon after expired.

A boy of eight years old lately baptized, sent shortly before his departure for a Missionary, and said, "Now I shall depart, but what dress shall I put on?" Brother Z. answered, "you have put on the right dress in holy baptism, when you were clothed with the blood and righteousness of Christ Jesus your Saviour: you want no other dress." The boy replied, "True, O how do I rejoice!" and during brother Z's prayer he departed gently and happily.

THEOPHILUS ARMENIUS.

Feb. 2, 1820.

(To be Continued.)

ACCOUNT OF THE RISE AND PROGRESS OF THE WORK OF GOD IN LOUISIANA, IN A LETTER FROM MR. D. DE VINNE TO THE EDITORS.

Nouvelle Iberia, (La.) March 20, 1820.

DEAR BRETHREN,

AT a time when the Christian world is endeavouring to disseminate religious knowledge, and every page of Missionary intelligence is read with more than ordinary attention; perhaps a sketch of the rise, progress and present state of Methodism on the west of the Mississippi might not be uninteresting to some of your numerous readers; especially if they consider the peculiar situation of the country, so remotely separated from the body of Christians; of a considerable, but widely scattered population, and mostly inhabited by those who speak another language, and were generally opposed to the doctrines of the reformation. Although we lament that so few have believed our report, and that iniquity so generally abounds, yet that God should in any measure bless our feeble endeavours, and get to himself a name and a praise, even at this remote out-post, we feel abundantly thankful; and with rejoicing, do ascribe to his name the praise and glory.

Shortly after the cession of Louisiana to the United States, a concern was excited in the Western Conference, for the lamentable state of the inhabitants of this new acquisition; and brother Elisha W. Bowman volunteered to explore and search out the American settlements. On entering his sphere of labour, he found what might be expected, where Christian institutions were neglected; where the gospel in its purity had never extended, and where a copy of the Holy Scriptures had

pears, he searched a considerable time for a house, but finding none, and being wet and benumbed with the cold, he seems at last to have resigned himself to this inscrutable, but to him, gracious dispensation of Providence. The next day he was found in a grove of woods lying on his back, his hands folded on his breast, and all his garments disposed in the most graceful manner. Near him the mud was indented by his knees, where it seems, after committing his soul to Him who gave it, he arose, adjusted himself in the manner described above, and ascended to that Heaven for which he had so fervently laboured. So died Richmond Nolley, and a more faithful disciple never crossed the Mississippi—he prayed—he preached—he laboured as in sight of Heaven. And when he fell, he fell a martyr—but

> "his ashes lie,
> No marble tells us where. With his name,
> No bard embalms, nor sanctifies his song."

But still he lives—he lives in the memory of thousands. The recollection of his fervent zeal, at this day quickens his brethren, and the purity of his life still reproves the vices of many who knew him—but to return.

These servants of God have had the pleasure to see the work of the Lord prosper in their hands. Churches have arisen where none were seen before: and now, the sweet voice of prayer and praise is heard, where once the savage yell, or the still more horrible imprecation sounded. A considerable number of whites are joined in society, among whom are some of the most distinguished families in the country; and also many of the people of colour. Of the latter great numbers have been awakened and converted to God, but from a variety of causes, could not join society. This class of men have shared largely in the labours of these Missionaries; when the toils of the day were over, they have collected them at night in some old cabin, and instructed, encouraged and raised their desponding hopes to thoughts of Heaven. It is now generally acknowledged that affairs are vastly changed for the better, and that the state of morals is much improved. Gaming and similar diversions are less common, and a desire for useful improvements and the cultivation of letters, seems daily to be gaining ground. The observance of the Sabbath, though no statute of the state requires it, is considerably more regarded; and Religion is now respected, and the means of grace attended by more and more serious hearers. And were there any tolerable supply of zealous holy ministers, we doubt not but that there would be a great ingathering among this people. The instruments under God of producing a change thus far, have not been confined to the Methodists alone; three Baptist ministers in their local sphere have borne a tes-

timony for the truth. But those who devoted themselves wholly to the work, and carried the glad tidings to the thinly-scattered inhabitants, were more abundantly owned in reforming society and in bringing souls to God.

In the good that is done we rejoice, and give God the glory; but much, very much yet remains, particularly amongst the French population. Conscious of this I would submit the following statements to the consideration of the members of the general and several auxiliary Missionary societies in our church. From which it will be seen that the religious condition of Louisiana calls aloud to them, and that the time has fully come when we should have Missionaries here, declaring a pure, uncorrupted gospel to the natives in their vernacular tongue.—For here are many thousands of adult persons who have never heard a protestant sermon, nor read one page in the Holy Scriptures. But I need not urge, I trust it is enough that they only *know*. From my own observations, and those of twenty years residence in the country, whose official duties have brought them extensively through it; it is calculated that three fourths of the inhabitants are French, and that not more than perhaps one in fifteen of this proportion can understand an English sermon. More than this number can probably speak and understand a few English words; they may buy articles at a store, direct you on a road, but it by no means follows that they can understand an argument in English. They think and reason in French, and if ever they are taught any thing beyond the common affairs of life, it must be in that language.

The Protestant ministers of the different denominations have preaching only in a few places in ten parishes, and in some of these only occasionally; leaving fourteen in which the gospel as taught by them, has never yet been heard. Indeed, many of these parishes have not had preaching of any kind, and it yet remains for the honour of some Missionary to proclaim the gospel here, and erect a standard for the Prince of Peace.

The inhabitants of Louisiana are far from being a rude or a conceited people. If some of them are warmly attached to the former church establishment, others appear to be inquirers after truth; most of them would, I believe, attend to the teaching of a Missionary in their own language, and all would treat him with becoming respect. I have called at many of their houses and have uniformly been received and treated well. Some too, I have found very desirous to know the tenets of other professing Christians; these I have endeavoured to communicate and explain, and have always either discovered a tacit, or received a candid acknowledgement of their reasonableness.—Many too attend upon our ministry, though they cannot understand perhaps a dozen sentences in a whole sermon. The

truth is, this people must yet be taught the doctrines of the Bible, for hitherto they have had neither written nor oral instruction that would give them an idea of the plan of salvation. The Holy Book has already been widely distributed among them; many have read and are desirous to understand; and now it remains for the holy Evangelical Missionary to go among them in the spirit and dignity of his office to explain and apply these sacred truths. Who will avail themselves of this honour?

No part of our great republic is so illy supplied with religious instruction as this, and none surely needs it more. It is easy, however, to censure and expose vice; but until this country has the blessings of an Evangelical ministry, let Christians, who know human nature, be less bitter in their charges. Men of every profession here put to the blush those of the ministry. In every part of the state may be found professional men of talent and ability to fill every requisite station, and those too in sufficient numbers: all who have emigrated hither, among those in the gospel ministry, though needed infinitely more than any of the rest, few, very few, have yet ventured beyond the precincts of what they themselves judge to be unhealthy.—— But to you—to you Brethren of the Missionary Society, are the eyes of many directed. Solicitude waits on your decisions; and prayer entreats Heaven to direct you—our necessity is our eloquence, and the confident assurance of your Missionary zeal, our hope.

May the kingdom of the Redeemer come—May all the ends of the earth remember and turn to the Lord; and all the kindreds of the nations worship before Him.

EXTRACT OF A LETTER FROM REV. THOMAS L. DOUGLASS TO THE EDITORS.

"The plan proposed in the Address of the Missionary Society of the Methodist Episcopal Church, places things on very advantageous ground. The men to be aided and sanctioned as Missionaries, are to be approved by our annual Conferences, and to act under the direction of our Bishops. Men who, renouncing ease and worldly prospects, devoted to God and His church, and qualified for the divine work in which they have engaged, will spread the word of life; and by uniting precept with example, they will plant the standard of Immanuel, and diffuse light to thousands in regions where darkness now reigns. Oh! could our venerable Father, Bishop Asbury, the apostle of America, have witnessed such a plan matured, and carried

into operation by his sons in the gospel, his great soul must have felt such rapture, that like Simeon, he would have exclaimed, *Lord, now lettest thou thy servant depart in peace.*—Admirable system! The strength of Jehovah must be felt by the powers of darkness in the operation of such a plan.

I think the publication of the *Methodist Magazine*, and the establishment of the *Missionary Society*, both engrafted on the old itinerant Missionary plan, is calculated to impart such energy and spirit to the whole connection, that we shall not only keep up the life and power of religion, where it is already planted, but renewed exertion, and unequalled success since the apostolic age in saving souls from death, will be the resulting consequences."

"Nashville is certainly the most central, as well as the most populous town within the limits of this Conference; and therefore ought to be the place for the location of an auxiliary society, and which I shall use my endeavour to establish as soon as possible."

Poetry.

A SOLILOQUY

Of a Heathen Priest, who visited Britain in the year 1818, in quest of knowledge and true religion.

In Ceylon I wander'd thro' mazes of error,
Enveloped in darkness, and mentally blind,
My system of worship was mingled with terror,
Which served to contract, or to shackle the mind.

This system, 'tis true, had been taught me by others,
To which I adher'd, and resolv'd to pursue;
But now I'm convinc'd, these my fathers and brothers,
Were dark like myself, though all Priests of Budhoo.

Whilst long we adher'd to our native opinions,
With senses benumb'd thus inactive we lay:
We had not yet heard in our dreary dominions,
Nor ever once dream'd of a bright Gospel ray.

At length there appear'd in our city some strangers,
Who brought us glad tidings, and bade us be free;
Their zeal and their love had encounter'd all dangers,
Arising from climates, or perils by sea.

They publish'd their message in accents most cheering,
Whilst angelic mildness appear'd in their face,
Proclaiming the name of a friend most endearing,
A friend who had died for the whole human race.

A spark then I caught, which excited ambition,
I ardently wished this famed country to see;
To visit the sages of every condition,
Where the mind is unshackled, and slaves are set free.

Embarking in haste, with my views thus expanded,
I braved the rough billows true wisdom to find;
At length, full of rapture, in Britain I landed,
The garden of knowledge, and food for the mind.

O Britain, I greet thee, thou much favour'd nation,
Thy sources of science I mean to explore;
What thanks shall I yield to the God of Creation,
Who brought me in safety to tread on thy shore.

Yet still o'er my country my bowels are yearning,
My friends and companions are twin'd round my heart;
I wish to excite them to study true learning,
And what is most useful to them would impart.

My soul would now fly on its wide spreading
pinions,
To publish in Ceylon the mystical plan;
To sound forth with ardor throughout her do-
minions,
The great Benefactor, and Saviour of man.

O may the Almighty soon rescue the nations
From Satan's delusion, from guilt, and from
thrall!
His kingdom extend to all ranks and all stations,
To millions in *China*, *Bombay*, and *Bengal*.

An eastern princess, who had made some pro-
gression,
In wisdom and science, 'mid sages of old;
Was forc'd, after trial, to make this confession,
"Of all what she heard, that the half was not
told."

Let me too acknowledge the heart-feeling pleas-
ure,
Which thrills through my soul, and enlivens my
taste,
When reading the scriptures, that mine of rich
treasure,
Surpassing the diamonds and gold of the east.

This book is diffusing its light, and revealing
The truth to the people in far distant climes;
Thus Britain expresses her love and her feeling,
Sure all may distinguish the signs of the times.

Oh! may the whole truth be promulg'd without
ceasing,
The name of a SAVIOUR, be sounded abroad,
Lest heart-felt religion be ever increasing,
'Till all shall acknowledge and worship one
God.

Some wise men had found out, by deep penetra-
tion,
The birth of Messiah, and tribute would bring;
They therefore adore Him, with solemn prostra-
tion,
And hail'd him their *Maker*, their *Saviour*, their
King.

But what kind of tribute can I ever tender
To him who hath loved, by redeeming my soul?
My heart and affections I freely surrender,
My will and my spirit, my body, my whole.*

*1 Thess. v. 13.

Oh! may I recover the heavenly nature,
And all that was promis'd and purchas'd be
mine,
Till every faculty, every feature,
Partake of the likeness and image divine!

Hackney, May, 8, 1819.

For the Methodist Magazine.

HAIL pure Devotion! Thy transcendant light
Cheers the cold heart, and gives supreme de-
light,
To those who seek for noblest joys sublime,
And pleasures from the sacred source divine.
Thy pow'r alone can tranquillize the soul,
When tempests rage, and deep afflictions roll;
Thy healing influ'nce does a balm impart,
A heav'nly cordial to the bleeding heart.
For thee I'd weave a wreath, O! could I now
But reach thy head, I'd twine it round thy brow;
Then at thy shrine would that blest'd homage
pay,
Which should in raptures melt my heart away.

I know thee, fair one, well I know thy voice,
'Tis thy soft accents makes my heart rejoice;
Thine eye all beaming with celestial fire,
With warmth immortal does my breast inspire.
While faith beholds, with keenest vision bright,
That world of glories hid from mortal sight.
Could we e'en search those beds of pearl below,
Where amber shines, and lovely corals grow,
We could not find a gem one half so fair,
As those Celestial scenes unfolding are.
Nor yet Golconda's flaming mines of gold,
Arabia's sweets, so fam'd by bards of old,
Can feast the soul, can give such chaste delight,
As those unveiling to the mental sight.

Devotion! 'Tis thine to elevate the mind,
Above this earth, to joys of purest kind,
Expanding all its faculties to rise,
And grasp at infinite beyond the skies.
Thou dost unlock the secret door of heaven,
By ardent prayer, the key to mortals given,
And usher in that bright, effulgent ray,
Which brighter shines unto the perfect day.

N. York, Feb. 9, 1820. G

METHODIST MAGAZINE.

FOR SEPTEMBER, 1820.

Divinity.

For the Methodist Magazine.

ON THE NECESSITY AND DUTY OF EVANGELIZING THE ABORIGINES OF AMERICA.

A SERMON ON PSALM II. 8.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

THAT this Psalm has an immediate relation to the Messiah, is not only the opinion of Christians, but is admitted even by many of the Jewish commentators themselves; and of course, those who reject the Lord Jesus as the true Messiah, believe the person here spoken of is yet to come. Without entering into this inquiry we may observe, that however literally the Psalm may apply to David, yet the predictions contained in it, have a more complete accomplishment in the person and conduct of Jesus Christ, of whom king David was an expressive type.

It would, indeed, be an easy matter, by entering into an analysis of the several parts of this Psalm, to shew their exact accomplishment, in the conduct of the enemies of the Lord Jesus towards Him, their "gathering together," their nefarious "councils" and their *violent rage*, against the "Lord's anointed," &c. but waving these considerations, we only observe that the text itself, *Ask of me, &c.* is a promise made by God the Father to Jesus Christ, to extend his dominion over the gentile world—"I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." How comprehensive this promise! And how glorious the prospect to the believer!

But it has never yet been fulfilled in its fullest extent. The kingdom of Christ has never included the uttermost parts of the earth. It remains, therefore, for the "latter day glory" of the

Church to behold the inheritance of the Messiah, in its most extended sense. For although, after the ascension of Christ, and that accomplishment of His promise to His disconsolate disciples, and the gift of tongues on the memorable day of Pentecost, the kingdom of Christ was rapidly extended among the nations of the earth, yet all were not comprehended in the circle of His government; even whole nations remained totally destitute of the knowledge of Christ. And so they remain to the present day; and so they are likely to remain until more combined and energetic efforts are made by the Christian world in the great work of evangelization. It is true, we have reason to congratulate ourselves on the exertions which have been made, and still are making, in this glorious work; but to render those exertions effectual to the general diffusion of gospel truth, the latent energies of the Christian community must be called into action, and a more *united* and *combined* effort must be *persevered* in by all experimental Christians. I say *experimental Christians;* for as to the exertions of those who are only nominally so, any farther than their pecuniary aid may be rendered subservient to the grand purposes of the Christian ministry, as they are so nearly allied in disposition, motives, and worldly pursuits, to those whom they attempt to convert, their converts when made are not morally better in the sight of a holy God. Those conversions which do not affect the heart by producing a radical change, leave the convert under the empire of all his depraved passions and appetites; so that while he exchanges an erroneous for a true system, he does but *hold the truth in unrighteousness.* Unless Christianity enter into the heart, and influence the will and affections, the motives and conduct, it does nothing worthy of its sacred Author. This is its design; and it is only when this design is accomplished, that its superlative excellence and divine authority are demonstrated. Evidence, and arguments addressed to the understanding, may produce conviction, and induce a rational assent of the mind to the truth; but it is only by the operation of the Holy Ghost upon the heart, that the grand design of Christianity is effected.

And though it is the most sublime of all sciences, naturally tending to enlighten the understanding, and to expand all the powers of the soul, yet its divine Author never ordained His apostles and ministers for the purpose of merely imparting knowledge to the human intellect; but He had a higher end in view, even the reformation of the heart and life, the present and eternal salvation of the soul. And so far as this grand design is accomplished, so far the inheritance of Christ is extended.

That there remains much to be done before the promise in our text is fulfilled, will be evident to all who for a moment

look at the present state of the moral world. It is supposed that there are about *seven hundred and sixty-two millions of souls* on the terraqueous globe: and it is estimated that *four hundred and seventy-five millions of these are Pagans, seventy-three millions are Mahometans*, and *two hundred and fourteen millions are Christians;* so that *five hundred and forty-eight millions* do not even profess the Christian religion: if we add to these that proportion of the Christian world which are only nominally Christian, what a great work remains to be done, before the uttermost parts of the earth are given to Christ for His possession!

But out of the four hundred and seventy-five millions of Pagans, it is supposed that *five millions* of them are included among the American Indians. Now while we behold so many of our fellow men immersed in all the darkness and superstition of heathenism, can the heart of the Christian philanthropist remain unaffected, and betray all the apathy of a *sang froid* philosophy? Surely it cannot. Nay it does not. The Christian community, both in Europe and America, have already felt that impetus from the Holy Spirit, which excites to vigorous exertion. The Pagans of the old world have already felt the blessed effects of these benevolent exertions, from the ministerial labours of our brethren in Europe; and neither are those upon our own borders entirely forgotten. May success attend every effort to evangelize the heathen world.

But while our brethren beyond the Atlantic, are calling forth their united energies to Christianize the idolators of the east, it becomes the duty of American Christians to turn their attention to their *red brethren* of the west. Here is ample room for the full display of that Christian benevolence, which it is the peculiar office of the gospel to inspire. Surely these are a part of those heathen which were given to Christ in the covenant of redemption; and they are now waiting for the salvation of God: and whenever His kingdom shall extend to the "uttermost parts of the earth," these depressed children of the desert shall be comprehended within its limits.

That this important, and very desirable event may be accomplished, we will notice,

I. The obligations we are under to communicate the glad tidings of salvation to them.

II. The most suitable means to do this.

I. In respect to the obligations we are under to communicate the glad tidings of salvation to our brethren of the forest, we may observe,

1. That *justice*, the first law of heaven, and the immutable rule of moral obligation, demands it at our hands. The Amer-

ican Indians are the original proprietors of the land we inhabit; of which their forefathers were dispossessed, not always the most honourably, and sometimes with much injustice and cruelty. Without adverting to the inhuman barbarities of those Christian savages, the Spaniards, who, impelled by avarice, that "cursed thirst of gold," practised upon the natives of the West-Indies, and of South-America, all the cruelties of the most gothic warfare—exhibiting all that depravity of heart which characterises a fallen spirit, while they held before those simple people the idolatrous crucifix in one hand, and the murderous sword in the other—I say without chilling the heart with a recital of those horrid cruelties—we may observe that the Indians inhabiting these northern regions, were not always treated with that justice and equity, which the laws of national intercourse demanded. It must be confessed that in many instances, while they attempted to introduce among them the arts of civilization, and offered to them the blessings of the gospel, they also taught them vices to which they had been strangers, presenting to their vitiated appetites the inebriating liquid, and learning them, by degrees, the horrid language of blasphemy. A thirst for opulence, also, frequently predominated over those better feelings of the heart which Christianity inspires, and led them to indulge in that cupidity in their traffic with the natives, which is equally condemned by the laws of nature and of God. These impolitic and antichristian proceedings, were but the prelude, not to say the cause, of those coersive measures, which terminated in the sanguinary Indian wars, recorded in history, to the perpetual disgrace of the Christian name. Gladly would we, were it compatible with truth and honesty, draw a veil over these sad evidences of human weakness and depravity; but the facts are too notorious to be either concealed or disbelieved; and even to the present day, the conduct of the whites towards the Indian Tribes, is marked with similar evidences of the degeneracy of the human heart.

But while an impartial regard to truth extorts these remarks, we rejoice to have it in our power to notice many honourable exceptions to such unjustifiable proceedings. Many laudable attempts were made, and with some success too, to introduce these wild men of the woods into the glorious privileges of the gospel. The indefatigable labours of a Braynard, and others, will long be remembered with gratitude and joy, as well as the persevering endeavours of the Moravian Missionaries, to make known the superior advantages of Christianity unto the Indian tribes.

Not dwelling, however, upon what has been done; forgetting, as far as possible, the injuries which have been inflicted upon them, and praising God for every attempt to do them good; we

say that *justice* demands from the Christian community, a prompt and vigorous exertion to communicate to these people, the pre-eminent principles of Christianity. They are our brethren; for *God hath made of one blood all the nations of the earth.* Descending from the same original stock, however remotely they may be now separated from us, as a branch of the same tree, they claim a common kindred with us as a part of the great human family. Therefore, the grand maxim of our divine Saviour, which admits of universal application, *Do as you would be done by*, requires us to leave no gospel means untried for the conversion of these our brethren. It is a debt we owe them. They have a just claim upon us; and therefore, if we pay them not, especially now that we are able, their account will be presented against us in the tremendous day of reckoning, and

"Vengeance will claim the full arrear."

They may even now say to us, "You have taken possession of our lands without an equivalent—You have driven us back into the wilderness,—and we are *scattered and peeled unto this day*—Instead of teaching us to be better, you have made us worse—and notwithstanding you have the good book, and profess to worship the true God, who has forbidden all manner of iniquity—to obtain wealth, you have defrauded us of our property, and have introduced to us your liquid poison, with which we have been led from drunkenness to shed each other's blood. Why not set us an example of that soberness, justice, and mercy which your good book teaches you to observe?" How cutting such language! especially when we consider that it is the language of honest truth. To silence such complaints, the only effectual way is, to remove the offensive stumbling blocks out of their way, and present unto them, in all its native excellence and simplicity, the religion of the Lord Jesus. And certainly, if we wish them the same happiness we would enjoy ourselves, we shall use all possible exertions to bring them to the knowledge of the truth as it is in Jesus.

If this be so, if it is a debt we owe them, then we cannot be guiltless unless we make all possible haste to discharge it, that we may "reckon ourselves dead indeed unto" this "sin."

2. The *spirit* and *genius* of our religion urge us to the performance of this duty. What is the pre-eminent characteristic of this religion? Is it not love? Does it not breathe good will to man? Like its divine founder, who was eminently distinguished for his benevolence to the souls and bodies of men, it administers consolation to the afflicted, instruction to the ignorant, and pardon to the guilty. Unlike a cold philosophy which looks with stoical apathy on the miseries of mankind, Chris-

tianity sheds a compassionate tear over the suffering sons of men, while it beholds them bleeding under the wounds sin hath made; and provides an efficient balsam to heal their wounded spirits. It not only discloses to man his wretchedness, but points him to an all-sufficient remedy.

But it does more. While human science is employed in furnishing man with instructions for the regulation of the affairs of this life, Christianity directs the inquiring mind to the fields of immortality, as the ultimate end of his existence. Nor does it content itself with making known to man that he is destined for immortality; but, if its injunctions are obeyed, it fits him for its enjoyment. Shall then the statesman exhaust his eloquence, and the philosopher his storehouse of human wisdom, merely for the purpose of fitting men to be useful members of human society? and shall the preacher of immortality be less assiduous to qualify men for the society of Heaven? How inconsistent!

With a view to introduce the arts of civilization among the Indian Tribes, the Congress of the United States has appropriated the sum of ten thousand dollars annually. If this praiseworthy attempt to instruct them in the useful arts, succeed according to the design of that patriotic body, it will greatly aid the Christian Missionary in his work. But the Christian Missionary has a higher end in view than merely to instruct men in reference to the present life. His object is to prepare them for mansions of immortal glory. Christianity, indeed, derives its chief importance from that leading truth of it, which declares man immortal, and by that provision it makes to qualify him for eternal blessedness. Take away these advantages from the system, and you deprive it of one of the strongest motives to induce man to attend to its sacred injunctions.

Now look at the Indian tribes, consisting of, perhaps, five millions of souls—all candidates for immortality—all must be either happy or miserable in another state of existence—are they not worthy the attention of the Christian ministry? Are they not as susceptible of those refined enjoyments which Christianity imparts, as white people? and should they not be sought after with assiduity and perseverance?

That system of religion therefore, which reveals these sublime and interesting truths, and whose very essence is love, imperiously demands from all its votaries, and especially from its public ministers, every possible exertion to extend its beneficial influence to these sons of the forest. Who more worthy the attention of a Christian Missionary? Who more need the enlightening and renovating truths of the gospel, than these American pagans, who have been so long wrapt up in the mantle of ignorance and superstition? Shall the love of ease, of

luxury, or the more sordid love of gold, deter us from seeking their happiness? Look at our great Pattern. Why did He forsake the bosom of His Father? Why did He sweat, bleed, agonize, die! Was it not to rescue immortal souls from the thraldom of sin? What induced Him to undertake this glorious work? Pure, unbounded love! And a portion of this same love is infused into the hearts of all His disciples. The nature, therefore, of the religion we teach, requires us to sacrifice temporal enjoyments, after the example of our divine Head, for the sake of communicating its saving influence to our fellow-men.

In perfect conformity to the spirit of His religion, and to His own conduct, Jesus Christ has forbidden his followers to lay up treasure upon earth. And how shall we evince our attachment to him, and to His sacred cause, but by an extended benevolence towards our fellow men? The Christian man, and especially the Christian minister, who refuses to exert himself in this glorious cause, merely because it will abridge him of some of the fading enjoyments and glories of this poor world, exhibits but very dubious marks of his discipleship. Does he not thereby evince that he loves the present world more than he loves his God? Nay, is not his God the god of this world? The peculiar glories of the world to come, opened upon the believing soul by the Gospel of Jesus Christ, while they eclipse the fluctuating glories of this ever varying life, inspire the Christian believer with ardent desires for the present and future happiness of the wandering sons of men. This view of the subject leads us to notice,

3. That the benefits resulting to society from the conversion of these wandering tribes of men to the Christian faith, is another motive which strongly urges us to a prompt discharge of this duty. To understand what these benefits are, it is important to know what experimental Christianity does for men; and then to contrast the present state of the Indian tribes, with what it will be when they are truly converted to God.

As to the effects of experimental Christianity, whenever it takes up its abode in the human heart, it expels from thence pride, hatred, avarice, revenge, malice, &c. and introduces in their place, humility, love, benevolence, a spirit of forbearance and forgiveness. And all those who live under the influence of this religion, are actuated in all their intercourse among men, by a sacred regard to justice, as well as mercy and humility. Now see the happy consequences of bringing these savages under the influence of this benign system of doctrines and precepts. Call to mind the many barbarities they have perpetrated, whether with or without provocation from their white neighbours. It is well known that, in their wars, neither age nor sex escapes

their vengeance. Nor is it in war alone that our defenceless inhabitants of the exterior settlements have felt the effects of their ferocity. With what horror is the midnight yell heard by those who understand its murderous signal! And how often have the houses of the peaceable inhabitants been assailed by these wild men, who know no other rule of action but what their passions dictate. It is too well known by those acquainted with their character that revenge dies not in their breast, only with its possessor, or with the object of his malice.

Calculate then, if you are able, what must be gained by converting these misguided people to that religion which teaches its possessor *to love his enemies, and to do good to those who despitefully use him.* Instead of assailing the abodes of their unoffending neighbours with their merciless warfare, they would unite with them in the sweetest harmony of brotherly love, and the mutual interchange of justice and kindness. These are the genuine fruits of that holiness of heart which the gospel inculcates.

Let no one say, that this is not so, merely because there are many professed Christians, who indulge in evil tempers, in avarice, revenge, &c. as much as the Pagans themselves. We admit, indeed, the fact itself, but deny the consequence deduced from it; that is, we admit that there always have been, and are still, professors of Christianity, who violate the obvious principles of their religion; but we deny that it is fairly inferable from hence, that justice, goodness, love and mercy, do not result from experimental Christianity. All that can be justly concluded from the admission of the fact, is, that such persons are Christians in name only, they profess what they do not enjoy. But why should the inconsistency of nominal professors of religion be improved into an objection against the blessed effects of Christianity? Must the system be responsible for the mal-conduct of those who abuse it? It is granted, indeed, that this is one of those difficulties which the Christian Missionary will have to remove, while obviating the objections which his Indian disciple will bring against Christianity; and perhaps he will find it harder to remove than any other, seeing it is so difficult to separate a cause itself, from those who professedly espouse it.

But does this objection still exist? Look at the great principles of Christianity. It uniformly inculcates all the principles of morality, justice, truth, honesty, &c. Nay, it goes farther: it strikes at the root of all vice, produces a radical change in the disposition, and moulds the soul into the image of God. As has been already observed, its very essence is love—Love to God and man. And if I love my neighbour as myself, certainly I cannot designedly do him an injury. I can make no

infringement upon his property, person or character. All those elevated sentiments, and those delicate and fine sensibilities, which exalt human beings to their original dignity in the scale of creation, and qualify them for useful members of society, result from the radical operation of Christianity upon man. It not only teaches men what they ought to be and do, but it makes all those who yield to its influence, what they ought to be, and enables them to do what ought to be done. It points out the road in which man should walk, and then enables him to walk in it. Wherever therefore this divine religion takes up its abode, it expels the spirit of strife, wrath, envy, and war. These pests of human happiness, which have their origin in the darkness of human depravity, and only thrive in the wilderness of uncultivated fallen nature, wither before the rising beams of the Sun of righeousness. Just so far therefore, as the influence of this religion of peace and joy in the Holy Ghost, extends among the Indian tribes, so far will their peace and happiness be promoted. All that is included in the melioration of human wretchedness, in restoring the guilty offender to pardon and reconciliation before God, in the purification of the human heart from its native defilement and perversity, in raising the lapsed powers of the soul to active vigour in the service of God, and in fitting man for a useful member of society here, as well as qualifying him for permanent happiness hereafter, is secured in making these children of the desert genuine Christians. When this is effected, instead of the savage yell, the murderous tomahawk, and all the sad effects of savage warfare, your ears shall be saluted with songs of redeeming love, and the shouts of salvation; and behold all those advantages which flow from friendly and mutual interchanges of acts of justice and kindness.

To effect an object in which the individual interest of so many immortal souls is so intimately connected, every lover of mankind will exert all his influence. But this is the object to be accomplished by the conversion of the aboriginal inhabitants of our country. And who can resist a motive of such commanding influence? None but those who regard the interests of the present world in preference to those of the next. But even such, if they prefer the blessings of peace to war, of justice and humanity to injustice and cruelty, will rejoice to see these blessings secured by the introduction of Christianity among these people. But when we connect the happiness of the present and the future life together, we have the strongest motive imaginable to urge us to the vigorous performance of this most obvious duty.

(To be Continued.)

Biography.

For the Methodist Magazine.

AN ACCOUNT OF THE CONVERSION AND HAPPY DEATH OF WASHBURN, SON OF ABEL AND DIADAMIA PECK.

WASHBURN PECK was born in New-Haven, state of Vermont, May 13, 1799. His parents were both pious. Their house has been a preaching place for Methodist preachers for many years. But notwithstanding these religious advantages, the salvation of his soul occupied but little of his attention in the early part of his life. When he entered the eighteenth year of his age, he was much given to trifling amusements. His pious friends watched his movements with deep solicitude, and often entreated him to forsake his evil ways. He listened with respectful silence, but instructions and tears were all *ineffectual*. The throne of grace was now their only refuge: there with strong cries and tears, his friends, especially his pious mother, interceded for her son.

One Sabbath evening, Oct. 12, 1817, a prayer meeting was to be held, as was usual, at his father's house. Notwithstanding he was requested to attend, he took a horse and set off for a wedding not far distant. When he arrived at the place, the wedding was over. He then turned his course with a design to spend the evening among some gay young friends. He had, however, rode but a short distance, when his horse refused to proceed, but began stamping with his feet with amazing violence. At this instant an unusual roaring assailed his ears, at the same time pungent conviction reached his heart. He now believed himself launching into the world of spirits, and that the frame of nature would soon be on fire, and the elements melt with fervent heat. All his sins stared him in the face, and he expected soon to be writhing in the flames of hell; he gave a leap with a view to clear himself of his horse—and he fell on his face upon the ground. In the depth of this consternation and despair he cried mightily to God for mercy, covenanting in the most solemn manner, that if God would spare him a little longer, he would forsake his sins, and make religion his whole business. He arose crying aloud for mercy, and set out for home. On his arrival at his father's house, with his heart filled with anguish, and his eyes overflowing with tears, he related the circumstances which had occurred on the way. Now for the first time his friends heard from his own lips the language of genuine repentance. He mourned over the sins of his past life.

His sighs and groans filled his friends with painful delight.—With one accord they all kneeled to supplicate a throne of grace. The ensuing night, sleep departed from his eyes, and in the morning he refused to be comforted. A great change was visible in all his conduct. At length, the Lord spake peace to his troubled mind. He changed his sighs and tears for joy and praise. The Lord gave him *the garment of praise for the spirit of heaviness.*

A few weeks after this he united in class, and for some time he was a pattern of piety. His conscience was remarkably tender—his conversation pious, and his whole deportment was serious and worthy of imitation. Though doubts and fears often interrupted the joys of religion, yet his uprightness of conduct, his apparent sincerity and self-abasement, constrained all around him to acknowledge he had been with Christ.

However, a few months before his last illness, he had become considerably backsliden in heart: but when it pleased God to send the harbinger of death, it pleased him at the same time to send his Holy Spirit to his heart, and awaken him to a sense of his fallen condition. On June 8, 1819, he was attacked with a billious complaint, which finally baffled the power of medicine. At first he concealed his distress of mind, but on the third day he opened his distressed case to his cousin who watched with him. He had a great struggle before he found comfort. Although death was making rapid progress on his mortal frame, yet such was the distress of his mind, that he in a measure forgot his poor body. He manifested the most sincere repentance and humiliation, after reproaching himself in bitter terms as the chief of sinners.

On the fifth day of his illness he found spiritual comfort. He prayed most fervently, and exhorted all around him to turn to God. He took his sister by the hand, and said, "O my sister shall I meet you in heaven?" She replied, "I believe you will if I am faithful unto death." He exclaimed, "O glory to God! if I can meet you in heaven, it is enough." His sister said to him, "I believe the Lord will soon receive your spirit." He exclaimed with rapture, "O! I will praise him! I will praise him! I will praise him! I wish I could go this moment. O! I shall soon thirst no more, and feel no more pain forever. There I shall behold my blessed Saviour, and gaze on his beauties eternally.

The case of his infirm father, who was soon to be depived of a son on whom he had placed some dependence for his declining years, affected him very sensibly at times. During the ninth day of his illness, his friends sat around expecting every moment that the taper of life would be extinguished. Although it was with much difficulty he could draw the vital air, he would

exert all his strength in praising God, and in exhorting all around him to prepare for death.

On the eleventh day of his sickness his friends enjoyed the pleasure of seeing him yet alive, and his poor frame was yet in some degree enlivened by the lamp of life. After some silence, he said to those present, O how uncertain is life! But a few days ago I was in health enjoying prospects of a long life; but now I am seized in the morning of my days, and soon it will be said that Washburn Peck is no more.

On the twelfth day, his sister hearing him saying something, stepped to him and heard him repeating the following lines,

"No foot of land do I possess,
No cottage in the wilderness,
A poor wayfaring man:
I lodge awhile in tents below,
And gladly wander to and fro,
Till I my Canaan gain."

After which he threw his arms around her neck, and, with a countenance beaming with joy, said, "Glory! glory! glory! I shall soon get to heaven. What a glorious place! what a delightful employment awaits me there! He continued in this happy state of mind till nature sunk under its sufferings; and on the evening of the thirteenth day, about nine o'clock, his spirit took its flight to joys on high.

Scripture Illustrated.

For the Methodist Magazine.

ILLUSTRATION OF ROMANS VI. 14.

For sin shall not have dominion over you: for ye are not under the law, but under grace.

THERE appears to be a strong propensity in mankind, to involve religion in the perplexity of metaphysical disquisition. From the gratification of this propensity, what a multitude of evils have resulted, with regard to both doctrinal and practical divinity? What else could have been expected? For when we give ourselves up to travel over the ground of metaphysics, nothing is more difficult than to keep the path of truth, especially when the objects of our pursuit are things of a divine nature. Because on *this ground* we are surrounded with the shadows of midnight; a few feeble rays, as from distant stars, break, in a very small degree, the gloom with which we are en-

veloped, and afford a very indistinct view of a few objects near at hand. Yet in this delusive land men delight to wander—for here they feel at liberty to please themselves with the systems of their own fancy.

The prudent use of metaphysical discussion, in order to expose errors founded on metaphysical arguments, may sometimes be necessary and useful. But when men put no restraint on themselves, in regard to this subject, they are very likely, with Kaim, to plunge themselves into the absurdities of fatalism, or to wander, with Smith, into the opposite region of errors.

We have been warring against fatality and some other doctrines connected with it, until we have been driven, it is to be feared, into extremes on the other side of the question. Sometimes in our unguarded moments, we are ready to adopt the language of the latter of the above writers. "It is said," that man is "incapable of true virtue, as long as he is left *merely* to the action of his *own natural powers*.— This is a mistaken view of human nature." "The most ignorant mind may become enlightened, the most rude and uncultivated taste refined, and the most vicious disposition reformed. And *this effect* we see produced *simply* by presenting clear ideas, and distinct examples of virtue and of taste before it; and by illuminating and directing it, in the *free and proper exercise of its natural faculties and powers*. This language, whatever the Author meant by it, certainly contains the very marrow of Pelagianism. By adopting it, we fly into the face of the eighth article of our faith; and thereby, we deny the first and most important doctrine of revealed religion—the utter moral depravity of man through the fall, by which he is naturally rendered absolutely incapable of any liberty in the actions of his mind, respecting a choice of good in preference to evil.*

When once we have entangled our minds with the perplexing subtleties of metaphysical writers, a kind of fatal obscurity hangs over our intellect, from which it is often extremely difficult to deliver ourselves. Even when we approach the light of

* Mr. Smith does, indeed, profess to believe the depravity of human nature. But what kind of depravity would he "strenuously assert?" Let Mr. Smith answer himself. "But can any *moral necessity* be attached to man's condition of depravity, which was not attached to his original state of innocence and perfection?" Here the secret comes out. The depravity of human nature is physical, but not *moral*—for moral depravity on the principles of nature, is always attended with proportionable *moral necessity*. This is the miserable subterfuge of modern Pelagians. They readily admit, that man has become *physically depraved*, subject to weakness of intellect, and infirmity and mortality of body—This they may "strenuously assert"—but they will as strenuously deny, that man is by nature *morally depraved—utterly dead to all good*.

We rejoice to know—we glory to declare—that every man through the redemption which is in Jesus, has been *delivered* from that utter moral necessity into which he fell by transgression, and has been *restored* to a state of moral

the gospel, a strange obliquity of intellect, arising from the false impressions which we have received, is likely to divert us from the path of truth. The plainest terms are misunderstood. Few words are plainer than the word *law;* yet, if we mistake not, the false ideas which have been received, with respect to the meaning of this term, as it occurs in different places in the Holy Scriptures, have occasioned a great part of the errors introduced into modern theology.

Let any one, who is utterly unacquainted with the perplexing disputations of metaphysical divines, take up and diligently read the Holy Bible, and he will readily perceive, that man has been placed under two moral governments distinctly different from each other. He will see that man existed in the garden of Eden under the law of his *Creator*—a law arising from the natural relations of man, and perfectly consistent with his original circumstances. He will likewise discover that man is *now* under the law of his *Redeemer*—a law arising from the principles of grace, and perfectly adapted to his relations and circumstances as a *redeemed sinner.*

These two distinct codes of moral obligation ought never to be confounded. They should always be kept distinctly separate from each other, in all our inquiries after religious truth.—For the chief relations which they bear to each other, are, that the violation of the first rendered the second necessary in order to the salvation of man, and that as the second came from the same Author, and is intended to govern the same rational being, though under different circumstances, it must necessarily partake, in some degree, of the moral nature of the first, and must have the same great object in view—the happiness of the subject in the manifestation of the glory of God. Their most prominent characteristics distinguish them as different codes of obligation.—The principles on which they are predicated are different; their obligations in many respects are remarkably unlike each other; and the means by which their great object is to be accomplished, exhibit such a difference as to excite astonishment.

Saint Paul, in the words at the head of these observations, places these two different codes of moral government, in opposition to each other, in order to enforce an important doctrine of practical religion. The first he calls *the Law;* and the second he denominates *Grace.* Under the first, according to this

free-agency, in which he is able to make an election of good or evil. But this is not by natural powers or natural principles;—but by the *supernatural* influence of divine grace. The most vicious disposition, while the subject is within the limits of probation, may, therefore, be reformed:—But not *simply* by presenting clear ideas, and distinct examples of virtue before the mind;—but by the Almighty power and supernatural influence of the Holy Ghost, creating the soul anew in Christ Jesus. Let us never yield this doctrine of the supernatural influence of the Holy Spirit.

argument of his, is the dominion of sin; and under the second, the reign of righteousness—deliverance from the dominion of sin.

We are not ignorant, that it has been a general opinion, that *the law* in the words referred to, is the law of Moses. But we hope, that neither deference for the *names* of great men, nor the influence of *general opinion*, will ever lead us to receive, or to give, a wrong construction of any text in the Sacred Book.—That to construe *the law* in this text, as being the law of Moses, would be wrong, is evident from the passage itself. It is an argument in favour of practical religion, drawn by the Apostle from the difference existing between *the law* and *grace*. In order to give weight to this argument, we must admit that under this law is the dominion of sin—otherwise it will lose all its force. On this admission, the argument will run thus, "If ye were under the law, ye would be under the dominion of sin; but ye are not under the law, but under grace: therefore sin shall not have dominion over you." We at once perceive the propriety and weight of this argument. But if we allow not, that under this law is the dominion of sin, we make the argument to run thus, "If ye were under the law, sin would not have dominion over you; but ye are not under the law, but under grace; therefore sin shall not have dominion over you." But who would not be ashamed to palm such an argument as this upon Paul? This passage then necessarily implies, that under this law is the dominion of sin. Now, nothing is more evident than that the saints, who lived under the law of Moses, were not under the dominion of sin; for the author of the epistle to the Hebrews, informs us that "through faith they wrought righteousness." Hence it will be apparent, that any construction making the *law* in the words under consideration to be the law of Moses, would be erroneous. For if mankind were under the law in question, they would be under the dominion of sin; but the saints, who lived under the law of Moses, were not under the dominion of sin; therefore the law mentioned in this text, cannot be the law of Moses.

(To be continued.)

The Attributes of God Displayed.

Extracted from Paley's Natural Theology.

OF THE MUSCLES.

(Continued from page 300.)

I HERE entreat the reader's permission, to step a little out of my way, to consider the *parts of the mouth*, in some of their other properties. It has been said, and that by an eminent physiologist, that whenever nature attempts to work two or more purposes by one instrument, she does both or all imperfectly. Is this true of the tongue, regarded as an instrument of speech, and of taste; or regarded as an instrument of speech, of taste, and of deglutition? So much otherwise, that many persons, that is to say, nine hundred and ninety-nine persons out of a thousand, by the instrumentality of this one organ, talk, and taste, and swallow very well. In fact, the constant warmth and moisture of the tongue, the thinness of the skin, the papilae upon its surface, qualify this organ for its office of tasting, as much as its inextricable multiplicity of fibres do for the rapid movements which are necessary to speech. Animals which feed upon grass, have their tongues covered with a perforated skin, so as to admit the dissolved food to the papilae underneath, which, in the mean time, remain defended from the rough action of the unbruised spiculae.

There are brought together within the cavity of the mouth more distinct uses, and parts executing more distinct offices, than I think can be found lying so near to one another, or within the same compass, in any other portion of the body; viz. teeth of different shape, first for cutting, secondly for grinding: muscles most artificially disposed for carrying on the compound motion of the lower jaw, half lateral and half vertical, by which the mill is worked: fountains of saliva, springing up in different parts of the cavity for the moistening of the food, whilst the mastication is going on: glands to feed the fountains: a muscular constriction, of a very peculiar kind, in the back part of the cavity, for the grinding of the prepared aliment into its passage towards the stomach, and in many cases, for carrying it along that passage; for, although we may imagine this to be done simply by the weight of the food itself, it in truth is not so, even in the upright posture of the human neck; and most evidently is not the case with quadrupeds; with a horse for instance, in which, when pasturing, the food is thrust upwards by muscular strength, instead of descending of its own accord.

In the mean time, and within the same cavity, is going on another business, altogether different from what is here described, —that of respiration and speech. In addition, therefore, to all that has been mentioned, we have a passage opened from this cavity to the lungs, for the admission of air, exclusively of every other substance: we have muscles, some in the larynx, and without number in the tongue, for the purpose of modulating that air in its passage, with a variety, a compass, and precision, of which no other musical instrument is capable. And, lastly, which in my opinion crowns the whole as a piece of machinery, we have a specific contrivance for dividing the pneumatic part from the mechanical, and for preventing one set of actions interfering with the other. Where various functions are united, the difficulty is to guard against the inconveniences of a too great complexity. In no apparatus put together by art, and for the purposes of art, do I know such multifarious uses so aptly combined, as in the natural organization of the human mouth, or where the structure, compared with the uses, is so simple. The mouth, with all these intentions to serve, is a single cavity, is one machine, with its parts neither crowded nor confused, and each unembarrassed by the rest; each at least at liberty in a degree sufficient for the end to be attained. If we cannot eat and sing at the same moment, we can eat one moment and sing the next: the respiration proceeding freely all the while.

There is one case, however, of this double office, and that of the *earliest* necessity, which the mouth alone could not perform; and that is, carrying on together the two actions of sucking and breathing. Another route therefore is opened for the air, namely, through the nose, which lets the breath pass backward and forward, whilst the lips, in the act of sucking, are necessarily shut close upon the body from which the nutriment is drawn. This is a circumstance which always appeared to me worthy of notice. The nose would have been necessary, although it had not been the organ of smelling. The making it the seat of a sense, was superadding a new use to a part already wanted, was taking a wise advantage of an antecedent and a constitutional necessity.

(To be Continued.)

The Grace of God Manifested.

THE EXPERIENCE AND DEATH OF MISS MARGARET ANDERSON.

(Continued from page 304.)

WHEN I was about fourteen years of age, I was greatly alarmed by the death of a very wicked man in our neighbourhood: and likewise by a sermon delivered on the occasion, by a Baptist preacher, (whose memory will be ever dear to me) particularly in pronouncing these words of the hymn,

> "My thoughts on awful subjects roll,
> Damnation and the dead;
> What horrors seize the guilty soul,
> Upon a dying bed."

Every line appeared to sink into my heart as though it had been engraved with a pen of iron. For some months I was almost motionless with horror. I thought I could hear the groans of the damned in hell; and I was awfully afraid that Justice would arrest me, before I could repent. Well might the prophet exclaim, "There is no peace to the wicked, saith my God." For in their gayest and most thoughtless hours, one serious reflection on death will make them completely miserable, the thoughts of judgment fill them with the most fearful apprehensions, and even the thoughts of heaven and happiness distress them. And yet they will foster sin in their bosoms, as though it alone could give them comfort. Thus it was with me: I would gladly have turned to the Lord, but I loved my sins too well to forsake them. Yet I still adhered to all my former rules of devotion, and avoided almost every thing that I believed was sinful; but vain and trifling conversation, I would not acknowledge to be such. I now saw that I must get religion or be miserable in time and in eternity. I never was contented to live without it: and I knew that sin was the cause of all my misery. It appeared to me, that to root out sin would be to do violence to myself; and this I felt unwilling to do. The carnal mind of which I was possessed, is enmity against God, is not subject to his law; neither indeed can it be. It will readily submit to an outward form, but never can yield to the power of godliness.

I made it a custom to pray twice or thrice every day in secret: but when I would spend the day in a more vain or trifling manner, than I imagined I ought to do, I was afraid to pray, fearing the Lord would cut me off for my presumption. I dared not lay down upon my bed to sleep, without praying, for fear some judgment would fall upon me in my sleep for my omission

of duty. But alas! when the morning light would appear, like the dog to his vomit, or the swine to the mire, I would again go in quest of pleasure, even where I experienced the day before, that there was none to be found; yea, those very things of which I was convinced when I recollected myself, were the sources of so much pain, I followed against the clearest light and knowledge; and thus hardened my heart and stiffened my neck, against the calls and mercies of God, insomuch that I can but wonder, that the Lord did not withdraw his Holy Spirit from me, and give me over to a hard heart and a reprobate mind. I would seek happiness, now in this, and then in that vanity, but all without success. Every creature cried out, "It is not in me." As well may the body feed upon the wind, as the soul be satisfied with the trifles of this world. I sometimes looked for happiness in the prosperity of my friends, and sometimes in that trifle of trifles, *dress*. But all only served to prove, that true happiness is not to be found in the things of this world, or in any thing less than God.

Let the poor empty worldlings, (if they think proper,) boast of their happiness: but as for me, while I was a stranger to God, I was an utter stranger to peace and happiness, for which I am truly thankful to my God. My soul is humbled within me, when I remember the various ways by which he has warned me to leave my sin and misery, and seek for rest in the arms of a crucified Redeemer. He called me to seek Him sometimes by his tender mercies, and sometimes by awful threatenings, which always excited some short lived resolutions of amendment. One in particular was about the first of December 1804, which made a deeper impression on my mind, than any thing I had hitherto felt.

Having spent the sabbath day with some of my young and prodigal companions in a very trifling manner, at night I retired to bed, but could not sleep; distressing thoughts rolled through my breast, for which I could then give no account. I felt somewhat indisposed in body, but more distressed in mind. In this situation I spent great part of the night, without closing my eyes in sleep. Some time in the night, I thought I heard a rumbling noise over my head, like the sound of thunder. An awful sensation shook my whole frame, and great fear fell upon me. I thought the house was shaking most violently; and I felt such a weight fall upon my heart, that I thought I must certainly be crushed in pieces. It appeared to roll slowly over me, and passed off at my feet. This was repeated several times; and it appeared to me, as if my very bones must be crushed to pieces: it then passed off with a solemn noise; which so affrighted me, that I trembled through my whole frame, while an awful horror run through my soul. I think that what

I then felt was only to be compared to the feelings of an unconverted soul just going to leave the body, to appear before that just and holy God who judges both the quick and dead. I attempted to pray, but my heart was so hard it seemed like a rock. I could only say, Lord have mercy upon me. All my sins passed before me, and I thought they would sink my soul to hell before morning. My feelings were such as to baffle all description. The pains of hell seemed to have gotten hold of me. Death and damnation stood threatening me with all their horrors, while a justly offended God appeared with his sword drawn ready to hew me in pieces. After some time the horrid gloom seemed to dissipate: my feelings were hushed into a calm, and I presently fell asleep. While I slept, there was a scene set before me, more interesting, if possible, than the occurrence which happened while I lay sleepless. I thought in my dream, that by some means, unknown to me, I was conducted to a place I had never seen before. I recollect nothing of my passage: I only remember finding myself there, and what was there presented to my view. The place appeared to my sight as a lonesome wood, where no human creature was near me. The heavens appeared overspread with black clouds, from which torrents of rain descended, attended with dreadful thunderings and lightning, which rent the earth and tore up the trees by the roots, and covered the earth with a watery deluge. I thought that I took shelter under a lofty oak, which I had no sooner done, than it was cleft from top to bottom. The storm raged on every side. I saw no possible way of escaping, but expected every moment to be destroyed. In this extremity, methought I cast myself prostrate on the ground, resolved, that if I died, I would die with a prayer in my mouth. I cried *Lord, have mercy on me, or I perish.* Then to my surprise the storm ceased and all was calm around me. This so filled my heart with gratitude to God, that I arose and praised the Most High with a loud voice, and in transports of joy. But when I awoke, and found it was but a dream, my mind was burdened with all the miseries of an accusing conscience. I now determined in my mind, that I never would spend another day, as I had done the one just past. For some time I prayed more earnestly than I had done before; but alas! this seed was sown among thorns, which soon sprang up and choaked it, so that it brought forth no fruit. However, though I did much violence to my conscience, yet I did not get it so lulled asleep from this time, but that I feared death, and trembled at the thoughts of judgment. These agitations were quite discoverable. They would often disturb my mind, notwithstanding I was anxious to drink the cup of pleasure, which was mingled by my gay associates. My thoughts on eter-

nity would make those pleasures extremely bitter; rendering me unhappy in the extreme. In this manner I went on for several months, sometimes half complying with, and at other times almost ready to reject entirely the calls of heaven. On the 6th of July, 1805, my sister Jane, who was three years younger than myself, was powerfully awakened, and converted in a few days after. My sister Rachel was also stirred up to seek the Lord. These things awakened in me more of a spirit of emulation than of true penitence; for I had always boasted in believing myself a better Christian than either of them; and I was unwilling to be excelled by them in any thing that I thought was religion. When I would examine myself, whether I was willing to let the world go, my evil heart would plead, no, I love it too well. I would then ask myself, shall my sister go before me in religion? the answer would be no, no. I could not bear the idea for a moment. I thus halted between two opinions for several days. I was sometimes offended, because I knew what the consequences would be. For whosoever departeth from his sins, and separateth himself from his iniquities, maketh himself a prey, a by-word, and a reproach. I was unwilling to be left behind. I could not bear the idea of my sisters living more holy than I did; or that I should go down to hell, or even live contented, when they were esteemed more holy and pious than myself. I would sometimes conclude, if they go, I will go also, I will not be left behind. No: I will go along with them. Then again I would conclude to wait a little longer. In this combat with my own heart, I would often cry unto the Lord, beseeching him deeply to awaken my soul, and give me a true sense of my danger. And although my indulgent God did comply with my request, yet how often did I grieve his Holy Spirit, and flee for refuge, to some of the beggarly elements of the world. I would gladly have enjoyed the comforts of religion, but I was not willing to undergo the reproach of the cross of Christ, or the labour that was necessary for me to undergo to acquire the love of God. Wherefore I could neither *embrace* nor *reject* religion.

(To be Continued.)

Miscellaneous.

THE DOCTRINE OF FUTURE PUNISHMENT CONSIDERED.

(Continued from page 308.)

AGAINST this it may, perhaps, be objected, that those powers of perceiving and condemning, may either cease to exist, or cease to operate in another life. To which it is replied in the words of a masterly reasoner, 'That as it is evident our *present* powers and capacities of reason, memory and affection, do not depend upon our gross body in the manner in which perception by our organs of sense does: so they do not appear to depend upon it at all in any such manner, as to give ground to think, that the dissolution of this body will be the destruction of these our *present* powers of reflection, as it will of our powers of sensation; or to give ground to conclude even that it will be so much as a suspension of the former.'—'It is by no means certain, that any thing which is dissolved by death, is any way necessary to the living being in this its state of reflection after ideas are gained: yet when these ideas are brought in, we are capable of reflecting in the most intense degree, and of enjoying the greatest pleasure, and feeling the greatest pain by means of that reflection. It does not appear then, that the relation of this gross body to the reflecting being is in any degree necessary to thinking; to our intellectual enjoyments or sufferings: Nor, consequently that the dissolution or alienation of the former by death, will be the destruction of those present powers which render us capable of this state of reflection.' Butler's Analogy, Part 1. ch. 1.

Still it may be said, that the damned will be restored; for Hell, like the grave must give up its deposit. In making this assertion the Universalist does not inform us *how* this is to be accomplished. Is it, that the faculties noticed above, whose operation now afford so much misery, will be destroyed, and yet the soul be restored to the regions of glory? This is impossible: for as the soul is one and indivisible, and is made up of faculties which are essentially necessary to constitute its unity; to destroy any of its essential parts, is to destroy itself, and involves the contradiction to destroy and not to destroy, to be and not to be at the same period, which is impossible. If, however, annihilation of all its parts is meant, I shall not say one word against that. No person can rationally deny, that the power which created, can also annihilate the soul, and sink it in a moment into non-existence. But as it is not against the total and

complete annihilation, the above reasoning is intended to lie, but against the destruction of some parts, while the entireness of the soul is supposed to remain, I shall proceed to notice another reason assigned for the restoration of the damned.

A second may say, the soul shall cease of necessity to be miserable, because of the termination or extinguishment of the means used for that purpose. As far as this relates to the misery experienced by the soul from its own nature, and fixedness of condition, it has been replied to already. As far as it relates to the infliction of punishment from another source, it cannot be supposed for a moment, that the power which furnished those means at the commencement of the miserable state, let *them* be what they may, can be at any loss to perpetuate them. The power of the Almighty is illimitable, and the treasures of his wrath are inexhaustible; therefore the smoke of their torment ascendeth up forever and ever. Rev. xiv. 11.

Another, allowing the sufficiency of Divine power to continue the punishment. by the means first furnished, may yet plead for a change in the faculties through the efficiency of grace. But this cannot be allowed for the following reasons. (1) We have no assurance, nor even an intimation given in the word of God, that any gracious influences will be experienced in hell. The contrary is every where asserted, and the impossibility of the thing represented by that great and impassible gulf which is fixed betwixt Heaven, (whence every good and perfect gift cometh,) and the regions of the damned. (2.) This life is the only state of probation; and to admit the possibility of a change in the damned, would be to admit the possibility of a change in the blessed from felicity to misery. (3.) Admit the possibility of grace being extended to the damned, they must have, from the identity of their nature, the same power to resist it as when here on earth. If they resist it, every such resistance becomes a fresh offence, and calls anew for additional punishment. This idea of fresh crimes and additional punishment, makes it necessary that there should be another sacrifice for sin, a new atonement. (4.) But if compulsion should be pleaded by the advocate of the system I am opposing, it cannot be admitted, for it is contrary to the procedure of the Divine Being in the present life. Here he does not force the faculties, nor influence them in any other way than by the rational and moral motives of promises and threatenings. (5.) We can have no idea, how it is possible for an intelligent being to love another intelligent being. who not only has *no* relation to his happiness, but employs all his power to make him miserable. "As God will aggravate the sufferings of the damned by displaying his attributes, their hatred of him will be unbounded, their torment will excite their hatred, their hatred will aggravate their

torment." See Saurin's Sermon on Hell. (6.) Because the eternal and immutable law of God, to which they are still subject, forbids the interposition of grace. Yes, they are still subjects of Law; not indeed, precisely in the same sense they were when on earth; *not* now as *probationers*, but as objects of the divine displeasure, as subjects of the penalties of that law which they had violated. The presence of punishment forbids, surely, the absence of law, for law and punishment are naturally and indissolubly connected. The last and only way left for them to escape, is by a direct and arbitrary exertion of Omnipotent power. To which I shall reply in the words of Dr. S. Clarke, whose reasoning on the subject, carries with it the evidence of intuition.

(1.) 'Tis evident *Infinite power* must be understood to reach to all *possible* things, but cannot be said to extend to the working any thing which implies a *contradiction;* as that a thing *should be* and *not be* at the same time: that the same thing should *be made* and *not be made:* or *have been* and *not have been:* that the same body should be in *two places at once*, or not be in the place where it is, &c. These and the like are in the nature of things absolutely impossible; and to ascribe to God a power of doing what cannot be done, is not *magnifying* but *mocking* his power.

(2.) The Infinite power of God cannot be said to extend to such things as are naturally *evil absolutely* with respect to *himself.* Such would be a power of *destroying his own being, weakening or diminishing his own power.*

(3.) Infinite power *cannot* be understood to include a possibility of doing such things as are morally *evil* with regard to *others.* Such are whatever things are *unjust, unrighteous, cruel, contrary to promise*, and the like. A possibility of doing any of which things, is not a mark of *power*, but of impotency or weakness. Hence the Scripture frequently uses such expressions as these; God which *cannot* lie. Tit. i. 2. He *cannot* deny himself. 2 Tim. ii. 13. And Heb. vi. 13. 18. Because God could swear by no greater, he sware by himself—confirming the immutability of his counsel by an oath; that by two immutable things in which it was *impossible* for God to lie, we might have a strong consolation. . . . For God can no more act in contradiction to the *moral perfections* of his *own nature*, than he can act in contradiction to the *absolute nature of things.* Clarke's Sermon on the Omnipotence of God.

It was observed above, when treating on the peculiar power of conscience in the act of condemning, that it always looks forward with *Fear* towards punishment. This is another passion of the soul, which demonstrates that the doctrine of Universalism cannot be true. The difference between the doc-

trine of punishment for a limited duration, and no punishment at all, is not perceptible in their effects upon the human mind. For let a person once believe that punishment is to be only for a certain, though indefinite period, and the limits of that period will be reduced to the lowest circle of contraction. Many reasons, brought from the nature of the Deity, as well as from the nature of crimes, will be assigned to justify fixing the standard at the lowest possible point; till at length, the advocates of *restoration*, contemning every idea of punishment, give loose to their passions, plunge into crimes, and find themselves at last consigned to *the blackness of darkness forever.*

There can be no doubt, but that God, the righteous judge, will, at the last day, *render to every man according to his deeds.* Rom. ii. 6. But is it possible for any man thus accurately to fix the magnitude and enormity of crime, or to pronounce with positiveness upon the just and necessary quantum of punishment? It is not. His ignorance of a thousand things connected with the decision, forbids the thought; and his partiality and self-love, which manifest themselves in an infinite variety of instances in this life, would lead him to palliate his offence, or justify his conduct. Everlasting punishment is denounced in God's word against the *finally impenitent*, and to the truth and justness of the threatening, does the passion of *Fear*, in the breast of every man respond.

This will appear still plainer, by attending more closely to its nature and use. 'Fear,' says Archbishop Tillotson, 'is a passion that is most deeply rooted in our natures, and flows immediately from the principle of self-preservation, which God hath planted in every man. Every one desires his own preservation and happiness, and therefore hath a natural dread and horror of every thing that can destroy his being, or endanger his happiness. And the greatest danger is from the greatest power, and that is Omnipotency. So that the fear of God is an inward acknowledgment of a holy and just being which is armed with an Almighty and irresistible power; God having hid in every man's conscience, a secret awe and dread of his infinite power and eternal justice.' Ser. Vol. 1. p. 4.

Archbishop Secker in his lectures on the Decalogue, page 103, says, 'Wickedness, condemned by her own witness, is very timorous; and, being pressed with conscience, always forecasteth grievous things. Nor do these horrors relate only, or chiefly, to what we have deserved to suffer in this world: but when our share in it draws to an end, and death approaches, then our *fears* grow stronger than ever, concerning somewhat, which is yet to come. Plal. de Rep. L. 1.'

Thus, also, Mr. Locke, 'Fear is an uneasiness of the Mind, upon the thought of future evil likely to befall us.' Book 2.

ch. 20. sec. 10. And this agrees with what St. James says, chap. ii. 19. *The devils also believe and tremble:* and with what they themselves said in Matt. viii. 29. *They cried out, saying, what have we to do with thee, Jesus, thou Son of God, art thou come hither to torment us before the time?* Already miserable, they knew there yet was greater and severer punishment to be inflicted on them. Nor will the period ever come round in eternity, when this passion will be destroyed, either in fallen Angels, or guilty souls, or the prospect of future punishment cease to agitate with horror and dismay.

As the doctrine of the Universalists is at war with the nature and constitution of the human mind; so, also, is it at war with the duty of man relating to God, and to society. What part or branch of piety is it suited to, or calculated to cherish or promote? Begin with what the word of God begins with, and you will find it is opposed to that, *The fear of the Lord is the beginning of Wisdom:* and he must be very superficially acquainted with his own mind, and a stranger to piety, who does not know the influence this principle gives to every duty of a religious nature. Nor will he find upon a close attention to the subject, that there is a single grace, or Christian duty, but what the doctrine of Universalism is unfriendly to. Try it with regard to humility, faith, prayer, self-denial, meekness, taking up the cross, and in short to every thing contained in the summary of the Christian's attainments and character,—"Let that mind be in you, which was also in Christ Jesus," and the evil effects of that doctrine, will be evident, which removes the sanctions of eternal punishment from man in a state of probation.

It is also subversive of moral philosophy. 'For they,' says Dr. Paley, 'who would establish a system of morality, independent of a future state,' (in which punishments are inflicted, as well as rewards bestowed) 'must look out for some different idea of moral obligation:' and again he says, 'whoever reads the second part, of the ninth section of Mr. Humes' fourth appendix to his principles of Morals, will acknowledge the necessity of additional sanctions, beside the motives there proposed, to withhold men from the gratification of lust, revenge, envy, ambition, avarice; or to prevent the existence of these passions. But the necessity of these sanctions is not now the question. If they be *in fact established*, if the rewards and punishments held forth in the gospel will actually come to pass, they *must* be considered. Such as reject the Christian religion,' (or the sanctions of it, notwithstanding they may profess to be Christians) 'are to make the best shift they can to build up a system, and lay the foundations of morality without it.'—Paley's Works, Vol. 3. page 64, 66.

(To be Continued.)

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

THE following alarming account of the life and death of Mr. R—— A——, late of ——— county, Maryland, taken from a pamphlet published by the Rev. J. Fletcher, is thought to be well worth a place in the Methodist Magazine. E. H.

Baltimore county, July 17, 1820.

THE MISERABLE END OF AN APOSTATE.

"As death is the inevitable lot of mortals, however distant the thoughtless may think the period, it is the wisdom of all that must encounter the important scene to prepare for the solemnities of that hour. The means of improvement are numerous, and among those the life and death of such as have gone before us, are not to be accounted the smallest.

The relation which I am now to give of a person, with whom I was intimately acquainted, may serve to awaken our fears, "lest a promise being left us of entering into rest, any of you come short of it."

This youth, like all others, in an unawakened state, lived in security somewhere about twenty years. It pleased the Father of Mercies to convince him that the life he lived would lead him to destruction, and that it was high time to seek the Lord while he might be found, and call upon him while he was near. With this conviction he set out to save his soul. He thought it his duty to join the Church of God, and to beg divine assistance to fulfil the covenant engagements that were made in his behalf at the time of his baptism. It was not long before he thought he had found the pearl of great price, and appeared to rejoice in a present salvation. His words were, "I know by experience that God has power on earth to forgive sin." He walked in all the means of grace for several years. At length he thought it his duty to change his condition of life. Unhappy for him he chose a gay, handsome young lady, but a stranger to religious seriousness; and although she was not of his way of thinking, his family and personal appearance pleased her so well that she submitted to his request, thinking that after they were married, she could cure him of his religious frenzy; and too well she succeeded in the attempt. At first she began to reason with him in her way; she observed that if they meant to be thought any thing of by their friends and neighbours, they should not treat them with so much neglect; when they visited them to go to this, that, and the other place of diversion. That he knew how much persons of his way of thinking were neglected by people of respectability; that he kept

so much reading and praying going on in his house, that the neighbours laughed at it; in fine, said she, I married you to be happy, but I utterly despair of happiness, unless you leave it off, and be like other people. He told her that happiness was what he wanted, what he sought, and what he had found: but he never found it in those things, which she esteemed to be objects of happiness, but that he found it in his God and religion; he told her that he hoped he should ever make it his highest ambition to make her happy, but that he was certain that happiness that arose from the customs and manners of this world was not substantial; that although for the present it might afford imaginary sweetness, in the end it would be bitter as death. When she found that mildness would not do, she took the harsher way. She refused to conform to family devotion. He grieved, he wept, and in secret often prayed for her, but to no purpose. She used every stratagem that her fruitful imagination could invent. She persisted on till she finally wearied him out,—he thought it was useless to try any longer to bear up under the opposition he met with. He thought he would attend to his private duties, and try to get to heaven alone if she would not go with him; but she pursued him to his closet, and finally drove him from every retreat, until he gave up every religious duty. When he gave over the cultivation of his heart by grace, and the regulation of his life by religion, he soon found the corruptions of his heart to stir within; they broke out in his life, till he finally gratified her in every request she made, and ran to greater lengths than ever he did before he made a profession of religion: he found the truth of this proverb, "The backslider in heart shall be filled with his own ways." Some time after this he went to hear a sermon, that was preached on a particular occasion, in which the minister entered into all the feelings of the heart, and all his sins were brought to his remembrance. He there promised the Lord, once more, that he would set out to serve him let his opposition be what it would. But his difficulties appeared to be greater, and he found he had much less strength to resist them than he had before. He found himself in his enemies hands, and that he was like a man who had been bound by his enemy when he was asleep, and afterwards awoke with surprise. He struggles, but he cannot get free; he groans under his bondage, and wishes for liberty, but in vain. His wife redoubled her efforts, and gained her point a second time. He continued in this state for some time, sinning with but little remorse of conscience. He lost his desires for all the means of grace, and entirely forsook the company of the people of God; he gave himself up to the customs and maxims of the world, without having regard even to morality. After this he was laid upon a bed of afflic-

tion, and his life was despaired of by himself and his friends. In this affliction his fears were all alarmed, his sins appeared in dreadful colours before him, and he viewed them in such a light, that he thought he dare not look up to God for mercy.—"How can I, said he, expect that God will pardon me, when I have run counter to his will, grieved his spirit, sinned away all that peace I once enjoyed, and finally have gone farther since my apostasy, than I ever did before I pretended to religion? O, that I had my time to live over again, or that I had never been born!" His disorder increased, and his fears were wrought up to terror. "If (said he) God would give me another trial, I would amend my ways. If God will not hear me perhaps he will hear the prayers of his people in my behalf. O send for them that they may pray for me, for how can I stand before the avenger of sin in this my lamentable condition." His friends visited him, and God heard prayers in his behalf, and contrary to expectation he recovered. But as his strength of body increased, his conviction subsided, and by the time he was restored to health, he was ready for, and actually did return to all his former vices. Several years after this, I fell in company with him, when we entered into close conversation about the state of his soul; I asked him what he thought would become of him, if he died in his present state? "Why" said he, "as sure as God is in heaven, I shall be damned." "Well," said I, "do you mean to die in this state? do you never think of changing your course of life?" "My friend," said he, "I have no desire to serve God, I have no desire for any thing that is good; to tell you the truth, said he, "I as much believe my damnation is sealed, as I believe I am sitting conversing with you." "I know," said he, "the very time when the Spirit of God took its flight, and what you may be more surprised at than all I have yet said, is, I am not troubled about it, no, no more than if there was no God to punish sin, nor a hell to punish sinners in." I was struck speechless. I cannot paint to the reader's imagination the feelings I had at that time, but I could say no more to him, I could only observe with what an air of indifference he spoke it, and notwithstanding he spoke with confidence, and his words made such impressions on my mind, yet his heart appeared to be as unfeeling as a stone. After I parted with him I fell into meditation on the awful subject. Lord, thought I, who have I been talking with? An immortal spirit clothed with flesh and blood, that appears to be sealed over to eternal damnation! A man that once had a day of grace, and the offer of mercy, but now all appears to be lost! The door of heaven is shut against him, never to be opened more. He once had it in his power to accept of salvation, and because he did not improve his time and talent, God, judicially has taken

them all away, and given him over to hardness of heart, and blindness of mind. He is neither moved by mercy, nor terrified by judgment,—may this be a lesson to me, thought I, to improve to the glory of God, and the salvation of my own soul. About two years after, he was laid on a dying bed, and his conscience roared like thunder against him, and every sense within him appeared to he awakened to torment him. His sickness was short, and his end awful. His Christian friends came to visit him, and wanted to administer to his comfort, but he was comfortless. They told him, perhaps he was mistaken, it was not as bad with him as he imagined. "Oh!" said he, "would to God I was mistaken, happy would it be for me, but," continued he, "can I be mistaken about my affliction? Is it imagination that confines me here? Are my pains imaginary? No, no, they are a reality, and I am as certain of my damnation as I am of my affliction." Some persons offered to go to prayer with him, but he forbid it. He charged them not to attempt it; "For," said he, "that moment you attempt to lift up your hearts to God in my behalf, I feel the flames of hell kindle in my breast. You might as well pray for the devil as for me—You would have as much success. Do you think to force God? Do you think to force the gates of heaven that are barred by Justice against me? No, your prayers shall return upon your own heads, I want none of them." The distress of his mind seemed to swallow up that of his body, and he continued nearly in the same situation till the day he made his exit. All that Christians or Christian ministers could say to him, made no impression on his mind. He never asked any one to pity, or pray for him. Just before he departed, after he had been rolling for some time from side to side, with horror depicted in every feature of his face, he called out to his wife, to bring him a cup of cold water, "For" said he, "in one hour I shall be where I shall never get another drop."—She brought him the water, he took and drank it with greediness—he reached back the cup with his trembling hand, and stared her in the face; his eyes flashing terror all around him, he cried out, "Becky, Becky, you are the cause of my eternal damnation." He turned over, and with an awful groan left the world, and launched into a boundless eternity. If the reader should ask after his wife, what impressions it made upon her mind; all I have to say is, I fear she died as she lived.

This melancholy history should prove precautionary to two descriptions of people, in an especial manner. 1st, Persecutors of religion may see what will probably be the result of opposing their relations, who wish to save their souls alive, viz. That the eternal destruction of those they turn aside will be measurably laid to their charge. Better (said the Saviour)

were it for that man that a millstone were hanged about his neck and he drowned in the depth of the sea, than that he should offend one of these little ones that believe in me." 2dly, Professors of religion are hereby cautioned against "Being unequally yoked together with unbelievers." Whatever may be their accomplishments, beauty, family or fortune, they are dangerous companions; and one of this character can do you more harm, than a thousand enemies whose society you may shun—but once bound to an ungodly companion, you plant your bed full of thorns for life without a miracle of God's grace in changing the heart.

Religious and Missionary Intelligence.

For the Methodist Magazine.

***A descriptive view of the Western Country** previously to its discovery and settlement by English settlers, or the citizens of the United-States, as additional or supplementary to Introductory Remarks, to the Rise and Progress of religion in the Western Country.*

No. V.

PREVIOUSLY to the bloody catastrophe which we are about to relate, the Indian congregations were much terrified with reports which were brought in of some of the Moravian Indians being taken prisoners by the whites, carried off to Pittsburg, and some of them murdered.

The humane conduct of Col. Gibson, the Commander at Pittsburg, toward the Christian Indians, greatly incensed those people who represented all the Indians as Canaanites, who without mercy ought to be destroyed from the face of the earth, and who considered America as the land of promise, given to the whites.* Hearing that different companies of the believing Indians came occasionally from Sandusky to the settlements on Muskingum to fetch provisions, a party of murderers, about one hundred and sixty in number, assembled in the country near Wheeling and Buffaloe, determined first to surprise these Indians, and to destroy the settlements, and then to march to Sandusky where they might cut off the whole congregation. As soon as Col. Gibson heard of this black design, he sent messengers to our Indians on the Muskingum to give them timely notice of their danger: but they came too late. They however received

*Loskiel's Missions.

in all the settlements early intelligence of the approach of the murderers, time enough for them to have saved themselves by flight; for a white man, who had narrowly escaped from the hands of some savages, warned them with great earnestness to fly for their lives. These savages having murdered and impaled a woman and child, not far from the Ohio, arrived soon after at Gnaddenhutten, where they expressed to our Indians their fears, that a party of white people who were pursuing them, would certainly kill every Indian they met on the road. But our Indians who at other times behaved with great caution and timidity, if only the least appearance of danger existed, showed no signs of fear, but went to meet real danger with incredible confidence.

This was undoubtedly owing to an idea, that they had nothing to fear from the Americans, but only from Indians.—However, on the 5th of March (1782) Samuel an assistant was called from Shoenbrunn to Salem, where all the assistants in those parts met, to consult whether they should fly upon the approach of the white people; but both those of Salem and Gnaddenhutten, were of opinion that they should stay. Samuel advised that every one should be left to act according to his own sentiments, and thus they parted. When Samuel returned to Shoenbrunn, some brethren accompanied him part of the way, and he declared that such love and harmony prevailed among the believing Indians, as he had never seen before.

Meanwhile the murderers marched first to Gnaddenhutten where they arrived on the 6th of March. About a mile from the settlement they met young Schebosch in the wood, fired at him and wounded him, so much so that he could not escape. He then according to the account of the murderers themselves, begged for his life, represented, that he was Schebosch son of a white Christian man. But they paid no attention to his entreaties, and cut him to pieces with their tomahawks. They then approached the Indians, most of whom were in their plantations, and surrounded them, but almost imperceptibly, but feigning a friendly behaviour, told them to go home, promising to do them no injury. They then pretended to pity them on account of the mischief done to them by the English and the savages, assuring them of the protection and friendship of the Americans. The poor believing Indians knowing nothing of the death of young Schebosch, believed every word they said, went home with them and treated them in the most hospitable manner. They likewise spoke freely concerning their sentiments as Christian Indians, who had never taken the least share in the war. A small barrel of wine being found among their goods, they told their persecutors on inquiry, that it was intended for the Lord's Supper, and that they were going to car-

ry it to Sandusky. Upon this they were informed that they should not return thither, but go to Pittsburg, where they should be out of the way of any assault made by the English or the savages. This they heard with resignation, concluding, that God perhaps would choose this method to put an end to their present sufferings. Prepossessed with this idea, they cheerfully delivered their guns, tomahawks and other weapons to the murderers, who promised to take care of them, and in Pittsburg to return every article to its rightful owner. Our Indians even showed them all those things which they had secreted in the woods, assisted in packing them up, and emptied all the bee hives for their pretended friends.

In the meantime the assistant, John Martin, went to Salem, and brought the news of the arrival of the white people to the believing Indians, assuring them that they need not be afraid to go with them, for they were come to carry them to a place of safety, and afford them protection and support. The Salem Indians did not hesitate to accept of this proposal, believing unanimously that God had sent the Americans to release them from their disagreeable situation at Sandusky, and imagining that when they had arrived at Pittsburg, they might soon find a safe place to build a settlement, and easily procure advice and assistance from Bethlehem. Thus John Martin with two Salem brethren returned to Gnaddenhutten, to acquaint both their Indian brethren and the white people with their resolution. The latter expressed a desire to see Salem, and a party of them was conducted and received with much friendship, (Gnaddenhuttten, Salem and Shoenbrunn, all being in one vicinity.) Here they pretended to have the same good will and affection toward the Indians as at Gnaddenhutten, and easily persuaded them to return with them. In the meantime the defenceless Indians were suddenly attacked and driven together by the white people, and without resistance seized and bound. The Salem Indians, now met the same fate. Before they entered Gnaddenhutten, they were at once surprised by their conductors, robbed of their guns, and even of their pocket knives, and brought bound into the settlement. Soon after this the murderers held a council, and resolved by a majority of votes to murder them all the next day.

Those who were of a different opinion, wrung their hands, calling God to witness, that they were innocent of the blood of these harmless Christian Indians. But the majority remained unmoved, and only differed as to the mode of execution. Some were for burning them alive, others for taking their scalps, and the latter was at last agreed upon; upon which some of the murderers were sent to the prisoners, to tell them, that as they

were Christian Indians, they might prepare themselves in a Christian manner, for they must all die to morrow.

It may be easily conceived how great their terror was at hearing a sentence so unexpected. However they soon recollected themselves, and patiently suffered the murderers to lead them into two houses, in one of which the brethren, and in the other the sisters and children were confined, like sheep ready for slaughter. They declared to the murderers, that though they could call God to witness, that they were perfectly innocent, yet they were prepared and willing to suffer death. But as they had at their conversion and baptism made a solemn promise to the Lord Jesus Christ that they would live unto him and endeavour to please him alone in this world, they knew that they had been deficient in many respects, and therefore wished to have some time granted to pour out their hearts before *Him* in prayer, and crave His mercy and pardon. This request being complied with, they spent their last night here below in prayer, and in exhorting each other to remain faithful to the end. One brother, called Abraham, who for some time past had been in a lukewarm state of heart, seeing his end approaching, made the following public confession before his brethren: "Dear brethren! it seems as if we all shall soon depart unto our Saviour, for our sentence is fixed. You know that I have been an untoward child, and have grieved the Lord and my brethren by my disobedience, not walking as I ought to have done. But yet I will now cleave to my Saviour with my last breath, and hold him fast, though I am so great a sinner. I know assuredly that he will forgive me all my sins, and will not cast me out." The brethren assured him of their love and forgiveness, and both they and the sisters spent the latter part of the night in singing the praises of God their Saviour, in the joyful hope, that they soon should be able to praise him without sin.

When the day of execution arrived, namely, the 8th of March, two houses were fixed upon, one for the brethren, the other for the sisters and children, to which the wanton murderers gave the name of slaughter houses. Some of them went to the Indian brethren and showed great impatience that the execution had not yet begun, to which the brethren replied, that they were all ready to die, having commended their souls to God.

Immediately after this declaration the carnage commenced. The poor innocent people, men, women, and children were led, bound two and two together with ropes, into the before mentioned slaughter houses and there scalped and murdered.

According to the testimony of the murderers themselves, they behaved with uncommon patience, and went to meet death with cheerful resignation. Abraham was the first victim. A sister called Christina, who spoke both English and German well,

fell on her knees before the captain of the gang and begged her life, but was told that he could not help her."

Thus ninety-six persons magnified the name of the Lord: sixty-two were grown persons, five valuable assistants in the ministry, and thirty-four children! Two youths, fifteen or sixteen years old escaped. One was scalped and laid as dead till night, the other secreting himself in the cellar of the house in which the sisters were executed, he was there almost literally floating in blood; he escaped by night also.

Oh! that I could raise a Missionary flame, till the Gospel be so spread among the Indians that this foul blot be wiped off the Christian name.

The Captain of this wretched gang, as I understand, afterwards lived a miserable life. I am told he pined away, and it is to be feared died as he lived. This story has been told all over CHRISTENDOM, and well for their posterity that the names of the perpetrators are concealed. The extract that I now give, is a translation into English from the German language. This cruel act produced the retaliation by the savages, in which the unfortunate Col. Crawford and others, fell the victims, and were so cruelly tortured by them in the Sandusky plains.

As to events permitted by Divine Providence, perhaps to his saints in blessed eternity will there discover, that many dark things will be made light. The following remark of some savages on this occasion deserves particular notice. "We intended to draw our friends, the believing Indians, back into heathenism, but God disapproved of it, and therefore took them to himself."

THEOPHILUS ARMENIUS.

Feb. 3, 1820.

(To be Continued.)

EXTRACT OF A LETTER FROM DANIEL ASBURY, P. E. OF BROAD-RIVER DISTRICT, TO WM. M. KENNEDY, DATED CAMDEN, S. C. JUNE 27, 1820.

DEAR BROTHER,

I THANK the Lord that he has once more revived his work in Camden. Many who but a short time since were in the broad road to hell, are now walking in the narrow road to heaven. Our meeting house though large for that place, is filled by day and by night, with men and women, who are inquiring the way to Zion. Our class meetings are crouded—between thirty and forty have joined our church, and many more are on the way—and what is rather uncommon, the work hitherto has prevailed mostly among the males. It would do your heart good, dear brother, to visit Camden in its present state; the old

professors appear to be all alive in religion, and looking forward in confident expectation of seeing still greater wonders of grace wrought by the God of Israel. As yet very little opposition to the work has appeared. Brother Hill is indefatigable in visiting from house to house, talking to, and praying with and for the people, and the Lord blesses his labour of love. I am more than ever convinced that if we were more faithful in this duty of visiting, both in towns and circuits, we should be more happy in our own souls, and much more successful in the work of our high calling. May the holy flame spread wide and sink deep till all the earth be filled with the knowledge of God. AMEN.

For the Methodist Magazine.

ON REVIVALS OF RELIGION IN SCHENECTADY.

MESSRS. BANGS & MASON,

YOUR nineteenth number contains an account of a revival of religion in the city of Schenectady, which took place during the preceding winter and spring, for the truth of which I had publicly pledged my name: but sirs, judge of my surprise, when I read in the Religious Intelligencer, published in New-Haven on the 22d of April, 1820, a communication, dated Schenectady, March 6th, 1820, saying, "*It is now thirty years since the Lord visited this place by an outpouring of his spirit.*" After pausing a moment, I sought for the Author of such intelligence, and behold it was a STUDENT of Union College! Charity forbade me to attribute it to ill design in him: I could only conjecture that he was a *Freshman*, who had not been in Schenectady the preceding year, when it pleased Almighty God graciously to visit that city with a revival of religion. The same Author says page 751, of Malta, "*It was a place of great spiritual dearth, and like the mountains of Gilboa, had* NEVER *rain or dew.*" Now in this town there were more than one hundred zealous Methodists, previous to the revival of which he has given some account. He then goes on to state a great increase of members in that vicinity in the Presbyterian churches of Stillwater and Ballston: but he seems to be totally ignorant of the conversion of more than one hundred and seventy souls to the Lord Jesus Christ, and who joined the Methodist Church.—How much more to the honour of our blessed Immanuel, would his communication have been, had he been in possession of the whole truth in relation to that glorious revival.

I hope my veracity will not be questioned, when I say that his account of the late revival in Schenectady, was at the time

he wrote (March 6, 1820) *modestly* short of the truth; that is to say, he was not fully informed of the state of the work, when he told us that "*fifteen had experienced religion, and one hundred were under conviction:*" for previous to the date of his letter, more than twenty, probably unknown to him, in the congregation of my charge, were happily converted to God. This gracious work had been for some months budding and blossoming among the multitudes that frequented our house of worship; until about the last of January, souls began to struggle into gospel liberty. It seemed however in the general, (as in King Hezekiah's distress,) as if *the children were come to the birth, and there was not strength to bring forth.* Our pious neighbours of the Presbyterian and Dutch Reformed Churches, observing this, flew to the help of the Lord, and their indefatigable activity and perseverance, I think, were of great use. Agreeing to let Predestination sleep, their preaching, their exhortations and their fervent prayers were more like the Methodists, than the people of their order, in that city, had ever before witnessed. Revivals of religion were now no longer termed Methodist delusion, and the subjects of grace were no more called *crazy.* The people submitted to the order in which God saw fit to work. In the beginning of April, God, in his infinite goodness, poured out His spirit more plentifully upon the congregation of my charge; of about twenty penitents, kneeled at the altar, in supplications for mercy, about half of them were brought into gospel liberty, which I thus state as a sample of the order of the work. While other denominations were gathering their harvest of souls, our little Zion flourished like the palm-tree, and our converts grew like the willows by the water-courses. In the midst of these happy days, my term of service expired, after an increase of the members of my charge of seventy-six souls; and I had to force myself from one of the most blessed revivals that I had ever before witnessed. Thus closed my two years labour, with a most affectionate people, consisting of fifty-four members when I took the oversight of them in 1818, and took leave of them after a nett gain of one hundred and forty souls: which causes my soul to magnify the Lord, and my spirit to rejoice in God my Saviour.

I have only to add, that the doctrines principally insisted upon were human depravity and its consequences, general redemption by Jesus Christ, repentance towards God, faith towards our Lord and Saviour Jesus Christ, and holiness of heart and life.

To aid me in this important work, the people of my charge were zealously engaged in prayer, and class-meetings, and all the means of grace. Such are the means, which I trust God

will never fail to bless. May His glorious work continue to prosper, until all shall join in ascribing *glory to God in the highest, on earth peace and good-will to men.*

WILLIAM THACHER.

New-York, June 12, 1820.

For the Methodist Magazine.

COPY OF A LETTER FROM A YOUNG GENTLEMAN, LATE A RESIDENT IN NEW-YORK, TO HIS SISTER IN THIS CITY, DATED ULYSSES, TOMPKINS COUNTY.

DEAR SISTER,

As I have been in the habit of communicating to you the remarkable occurrences which have fallen in my way, from time to time, and believing it will be interesting to you to hear of the prosperity of Zion, I shall, without farther remark, lay before you the following narrative.

A young man, who had spent his early years in the bustle and hurry of a city life, had felt, for some time, a desire to seek, in retirement and solitude, that satisfaction he had pursued in vain amidst the busy multitude. Accordingly, he left his parents, his brothers and sisters, his numerous young companions and vain amusements, and sought a home and livelihood among strangers in the country.

Solitude and retirement opened to his mind a different scene from that which had hitherto occupied his thoughts. He cast a retrospective glance over his past life, his present state, and extended his views to future prospects. He saw that he had lived in opposition to the commands of God, and felt the pang of conscious error. He remembered the prayers of his aged father, and the admonitions of his godly mother, and called to mind the instructions he had been privileged to hear from pious ministers. For awhile he attempted to conceal these reflections, but in retirement and solitude they sank deeper and deeper into his heart, and drove sleep from his pillow, and peace from his soul. He felt that the hand of the *Almighty* was upon him, and on one occasion, under the preaching of the word, his feelings broke over all restraint, and he publicly confessed his guiltiness, and mourned his unhappy situation.

From this period, he sought the Lord, in the means of his appointment, nor did he seek in vain. It would swell my narrative to too great a length to enumerate the various exercises of mind which succeeded,—finally, at a prayer-meeting, after two or three hours struggle in prayer, the peace of God visited his heart, and he raised his voice in praises to his God and Saviour.

By this time you are beginning to ask, who is this happy youth?—Oh my dear sister it is *your brother himself*, who is the happy witness of pardoning love. Yes, blessed be God, I have set my face Zionward, and hope through grace to persevere. I know I have just entered a warfare, and am not unaware that I shall have much to encounter, but while I keep near the Captain of my salvation, I need not fear the fiery assaults of the enemy. Praised be the name of my God, I *know well*, he has converted my soul, and "saved mine eyes from tears, and my feet from falling."

I am fully persuaded, that the doctrines of the Methodist Church are agreeable to Scripture, and to the teachings of the Holy Spirit; and I have conscientiously connected myself with that Church, and feel that I am growing in grace, and in the knowledge of the truth as it is in Jesus. While you are worshipping in spacious edifices, and "*temples made with hands*," a log-school-house is the humble dwelling where the people of God, in this vicinity, have convened to hear the gracious news of free salvation. But even the doors of these lowly mansions have been shut against us, and we have followed the example of the primitive Christians, meeting from house to house—until our little society have unanimously agreed to throw together our *mites*, and build a Meeting-House, and the day before yesterday the frame was raised. Though small, it will be sufficiently commodious for us—and thus the hand of the Lord has led us, from a Log-School House, to a decent framed Meeting-House. Our Society consists of about seventy members, and will soon be incorporated. Fourteen in one night have experienced religion, and the work is still progressing. About one half of our society are young professors, and perhaps one third young people; and what is truly encouraging, I see some of my young companions bowing at the footstool of mercy.

I often feel a zealous fervency springing up in my soul in behalf of the unconverted, and have felt, and still feel that it is my indispensable duty to warn sinners of the wrath to come, and invite them to a bleeding Saviour. O! could I compass them all in my arms, I would bear them to Calvary, and there point them to an agonizing Jesus,—suffering, bleeding, dying for them; and if the sight did not pierce the rebel heart, I would still encircle them in the arms of faith and prayer, and fly with them to *Him who* "*ever liveth to make intercession for them*."

Remember me, my dear sister, instruct me as experience enables you, pray for me, and may we at last meet at the right hand of God the Father, for the Redeemer's sake.

T. Z. N.

Poetry.

From the Religious Intelligencer.

LINES

Written after hearing a Sermon on the Doctrine of the Trinity, May 21, 1820.

HAIL, Glorious Mystery! Truth divine!
Welcome to this heart of mine;
Expand, my soul, with sacred fire,
While I this wond'rous truth admire.

Father of uncreated mind,
Who sent thy Son to save mankind,
Thee would we love, Thee would we praise,
Thy Name we'll sing in endless lays.

The "Light" that fills the ethereal throne,
Shine gracious in the eternal Son:
Reflected in his glorious face,
We see thy mercy to our race.

And now the Saviour claims our praise;
Grateful, our hearts their anthems raise.
The First begotten from above,
Descends with grace, and peace, and love.

Equal with God, he reign'd on high,
Encircled with immensity.
Vast condescension! Oh, how low;
He stoops, to dwell with men below.

Now by his death upon the tree,
Opens the gates of heaven to me.
This precious gift, all gifts above,*
Vouchsafes to us Jehovah's love.

Behold the Father reconcil'd,
With looks of love, and visage mild;
The Comforter, with blessings sends,†
To turn his rebel foes to friends.

The holy Spirit, next we praise,
Great Sanctifier of our race—
Thou art our God; to Thee we bow;
Grant us Thy saving influence now.

Thus we will bless the Sacred Three,
Nor less rejoice in *unity*;
For we *unite* the *One* in *Three*,
And laud him to eternity. A. N.

* Romans viii. 32. † John xiv. 25.

For the Methodist Magazine.

"'Tis impious for a good man to be sad."

SAY, Christian, why so sad a look?
Why that dejected air?
Is there a foe you cannot brook
Which drives you to despair?

Does discontent thus mar your peace,
And cause you to complain?
O! break the bondage, find release,
And cheerfulness regain.

Thy brow contracted strikes a dread,
O'er those who know thee not;
And when all cheerfulness is fled,
Religion is forgot.

Those austere looks are only fit
For the monastic cell;
Where loves the boding owl to sit
And flitting bats to dwell.

Yea, in the cloister's deep recess,
Where hope ne'er gilds the scene;
That gloomy phantom may oppress,
And haunt with sullen spleen.

But in society, where love
And friendship sweetly join;
We want the mildness of a dove,
And wisdom to refine.

Jesus was gentle, he was mild,
Ne'er harsh, nor too severe;
Meek in his spirit as a child,
And cheerful to endear.

If we our passions thus controul,
No discord shall we find;
No darkness shall surround the soul,
No vapours so unkind.

But pure celestial light divine,
Will bless us with its rays;
And uncreated beams shall shine,
Throughout our peaceful days.

N. York, Aug. 16, 1820. O

THE

METHODIST MAGAZINE.

FOR OCTOBER, 1820.

Divinity.

For the Methodist Magazine.

ON THE NECESSITY AND DUTY OF EVANGELIZING THE ABORIGINES OF AMERICA.

A SERMON ON PSALM II. 8.

(Concluded from page 329.)

II. We will now inquire into the means necessary to effect this very desirable object.

1. It has been God's ordinary method from the beginning, to evangelize mankind by a living ministry. "The Gospel," saith St. Paul, "is the power of God unto salvation, to every one that believeth." Wherever the Gospel is preached in the power and demonstration of the Spirit, it always produces more or less effect. All other means that are used, are no farther effectual, than they are used in subserviency to the grand purposes of the living ministry of God's holy word.

But, in order to obviate the difficulties which have heretofore originated from the misconduct of some who have gone among these people, men must be selected, not only of approved abilities as ministers, but of irreproachable character and conduct as Christians—Men in whose hearts dwells that love of God which kindles an ardent desire for the salvation of those to whom they preach. In a word, they must be men of deep and genuine experience in the things of God, as well as able ministers of the New-Testament, burning with love to the souls of men, and evincing in all their conduct, that they are actuated by a pure desire to promote the spiritual and eternal happiness of the souls of the Indians: that are seeking, not for ease, honour, or wealth, but the salvation of their souls.

It is vain to expect to convert these Pagans for the better, by sending among them as ministers of the Gospel, men that are

only nominal Christians themselves, however eminent they may be for literary attainments, and for science in general. How much soever the mind may be imbued with human science, unless the heart is changed by divine grace, unless born of the Spirit, a man can have no clear perception of the plan of salvation by grace through faith; and of course is not qualified to explain the nature of true religion to others. It is not intended, however, by this observation, to undervalue human learning, nor scientific attainments, as though they were useless to a Christian Missionary. Far be the thought from us. We consider it essential for every minister of the Lord Jesus, if he would succeed in his great work, to "STUDY to shew himself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." But what we mean is, that an external designation to the office by the appointment of man, though the person may possess all the human accomplishments which can be imparted to him, he is nevertheless unqualified to unfold the mysteries of redemption and salvation, unless he have his heart renovated by the Spirit of God, and he be called to the important work of the ministry by the same renewing Spirit.

Without this essential qualification, he is not only unqualified to instruct them in the knowledge of the truth, but he is also unprepared to encounter the difficulties and hardships he will unavoidably meet. A Missionary among the Indians especially, must be actuated from a higher motive than any worldly consideration whatever, or he will faint in his mind, and in despair abandon his work. He must count the cost of temporary privations, of enduring hardships, of encountering difficulties, for the sake of saving souls. And in the midst of these temporary sufferings, if his mind fix no higher than upon earthly objects, if he does not extend his views to futurity as the ultimate reward of his ministerial labours, disappointment will follow in the train of other evils, and he will retire from the field in despair.

In addition to this, should he not be conscious of a call from God for this special work? St. Paul saith, "When it pleased God to reveal his Son in me, that I might preach him among the heathen, immediately I confered not with flesh and blood." From these words, it is manifest that he had a special call to preach Christ among the heathen; and though we do not look now for those extraordinary manifestations which were made known in the Apostolic age, yet every true minister of the Lord Jesus is moved to that work by the Holy Ghost; and if any such minister is called of God to the special work of evangelizing the heathen, will not the Holy Ghost make known to that man his designation to that special work?

Call not this enthusiasm. Enthusiasm lies on the other side of the question. To succeed in a work of this kind, we must move in the order of God. Means, as well as men, of God's own appointment must be used. How, indeed, can a man expect to succeed in an employment so sacred and important, unless he is conscious he moves in obedience to God's will? And how can he be conscious of this unless the will of God be made known to him in some way? How else can this be done but by the Holy Spirit inwardly moving upon the mind, inclining it to this work, producing in the heart an earnest desire for the salvation of those people to whom he is preparing to go? This, together with special indications of Providence pointing out the way, may fully convince a man that he is acting in obedience to the divine will. Going forth under these impressions he will be conscious of the divine presence, will enjoy the approving smiles of God; and knowing his work is with his God, will pursue the path of duty under a confident expectation of success. The light of heaven will illumine his path, and the Holy Spirit be his daily consolation. But for a man to engage in a work of this kind, without a consciousness of the divine approbation, is to engage in his own name, and to trust in his own powers for success; and surely this is the height of enthusiasm.

This then is considered of the utmost importance to all those who would go to preach Christ to the heathen. They must not only be satisfied that they are called to the work of the ministry in general, but of their call to this work in particular. Being satisfied of this, and having voluntarily submitted themselves to the order of God, they will assure themselves of success, inasmuch as they are not doing their own, but the work of God. And if God is about to extend His salvation to these Gentiles, He will move the hearts of His ministers to go, and the hearts of His people to aid with their prayers and money. Men will rise up in the strength and power of the Most High, and "Go forth weeping bearing precious seed, and shall return with joy, bringing their sheaves with them." Instruments thus chosen and qualified of God, acting under the direction of the Master of assemblies, will evince the sincerity of their zeal, by their readiness to endure hardships, to persevere through every opposition which may arise in their way, in order to carry the glad tidings of salvation to those "*other sheep*" of Christ. Such men will have the approbation and support of God, and certainly they deserve the support and approbation of all Christian men.

It is moreover supposed that it will be according to the ordinary course of Divine Providence, that these people must be taught in their own language. This is infered from the manner in which God has wrought heretofore. When God was

about to send the light of the Gospel more extensively among the several nations of the earth, He qualified his Apostles for this work, by miraculously enduing them with the gift of tongues, so that all "did hear them speak in their own language the wonderful works of God." Such a miraculous interposition of Divine Providence and grace, we grant, was peculiar to that age, and was rendered necessary by the then state of the world; and therefore, we have no reason to expect a repetition of such miracles now: but we believe that those who go among the American Indians, with a view to teach them the knowledge of salvation by the remission of sins, will find it essential to acquire a knowledge of their language. *This will* require time and labour.

The maxim of the wise man, "Train up a child in the way he should go," directs the attention of the Christian Missionary to the youth. Their minds, tender and flexible, are more susceptible of religious instruction, than those who have become confirmed in their superstitions by long habit, and who may feel it their interest to resist all innovations upon their religious systems. Not that we are to despair of success among those who have arrived to a mature age. Recent events, indeed, justify the expectation that very many of these may be brought into the sheep-fold of Christ. While, therefore, the sacred truths of the Gospel are announced to the adult, the youth are to be initiated by degrees into the elementary principles of Christianity, and thereby prepared to become rational and experimental believers at a more advanced period of life. This method, if rightly managed, cannot fail of success. And we rejoice in being able to recognise the hand of Divine Providence, moving the Legislature of these United States to adopt measures for the permanent establishment of schools among the Indian Tribes. This will greatly facilitate the work of the Missionary of the cross in his attempts to evangelize them. By this means, a knowledge of the useful arts, will accompany the introduction of Christian principles and practice. These two branches of knowledge, mutually assisting each other, will grow up together.

But while it is admitted to be the imperious duty of Christian ministers to be on the alert in this work of benevolence to the souls of men, it must be seen, at the same time, that it is a duty equally incumbent upon every private member of the Christian community, to afford all the pecuniary aid in his power. While men rise up in the Spirit of the Most High, and say, "Here am I, send me," the people ought to say, "Here are we, ready to impart to you of our temporal substance for your support."

The objection, that we ought not to trouble ourselves about the heathen as long as we have so many unconverted in our own towns and neighbourhoods, it is to be feared, originates more from unjustifiable parsimony than from zeal in the cause of God. Suppose the apostles had reasoned thus, when a way was opened for them to carry the gospel to the Gentile world! Did they say, "We will not go until all the Jews in Jerusalem are converted"? They understood their mission better than this. And suppose that Mr. Wesley had said, "I will not consent to send Missionaries to America until all the sinners in England are brought to the knowledge of the truth!" Where should we have been at the present day?

Such objections lose all their force the moment they are exposed to the light shed on the page of ecclesiastical history by the practice of the apostles and their successors in the grand work of reformation. St. Paul told the unbelieving Jews, "Seeing ye count yourselves unworthy of eternal life, Lo, we turn to the Gentiles." And if there are many professed Christians who *count themselves unworthy of eternal life*, let the devout minister, whose soul thirsts for the salvation of men, turn his face towards the Gentiles of the American deserts. Here he will find an ample field for the full display of all that philanthropy with which Christianity has inspired his expanded soul. Throwing himself into the arms of his God, he will be carried through his toilsome labours, and will rejoice in beholding these wandering sons of the forest coming home to God.

Shall avarice bind up the heart of the wealthy Christian? Shall it stop his ears to the cries of these outcasts of men? Nay, rather let the streams of divine love expand his heart. Let the mounds raised by the sordid love of the world, be washed away by the copious streams of divine grace, that from the heart may flow forth rills of Christian liberality towards the souls of lost men. He will then experience the truth of our Lord's declaration, *That it is more blessed to give than to receive.*

To what more noble purpose can money be applied, than to sending the messengers of peace to the lost tribes of men? Surely this is laying up treasure in heaven in the most important sense of the word. In this part of the work, every one may contribute something. It is by the junction of many streams that mighty rivers are formed. Let, then, that river which makes glad the city of God, be augmented by the accession of all those souls which may yet be converted, by the combined exertions of ministers and people to evangelize the Pagans of our wildernesses.

These then are some of the means to be employed in this great work. Until the heathen are given to Christ for His inheritance, and the uttermost parts of the earth for His posses-

sion, these, and all other legitimate means must be used by the Christian world. And who will refuse his aid? This work is eminently the work of God. It must therefore prosper. Mark the coincidences of Divine Providence, in this auspicious era of the world, in special reference to this highly interesting subject.

Peace, almost universal, had at last succeeded the din of war, and blessed mankind with political tranquility. Bible, Tract, and Missionary Societies had been gradually illuminating the moral world, even in the midst of war and bloodshed; and by this means the minds of men were prepared, on the cessation of political contests, to inhale the milder air of Christian beneficence, and to exert their powers for the eternal interests of their fellow-men. While the great men of the earth were contending for empire, and wreeking their vengeance on each other to gratify a lawless ambition, the hearts of genuine Christians were sighing for a more general diffusion of gospel truth and holiness. Their sighs came up before the throne of the ETERNAL, and He appears to have come down at last to deliver them. The contending nations were hushed to silence: and the blast of the war trumpet is succeeded by the long and thrilling sound of of the trumpet of salvation. A general impulse throughout the Christian world is felt; and has been particularly directed towards the long neglected heathen world. Legislators, as well as Kings and Emperors, no longer agitated and tortured with those great political questions on which the fate of empires depended, and the lives of thousands hung in awful suspense, acknowledging the supreme dominion of "*Him that sitteth upon the throne and the Lamb*," have turned their attention to the civil, literary and religious improvement of their subjects and constituents! In the meantime, the poor heathen came up in remembrance before God, and their case has called forth the commiseration of His people. And that eternal Spirit which inspired the desire for, shall ultimately effect the salvation of these immortal souls.

In addition to the many institutions which were already in existence, and directed to the spread of the gospel, the *Methodist Missionary Society* sprung up to bless the benighted heathen, as as well others, with its enlightening rays. We hail the existence of this Society, and the happy era which gave it birth! The unanimous approbation of this Society by all the Annual Conferences, and the pledges given to aid the parent institution by the formation of efficient auxiliaries, as well as the recognition of the Society by the General Conference, afford ample testimony of the purity of its principles, and of its benign tendency. In this institution the ministry and the people are happily united, and are combining their efforts for the promotion of the common

cause. And shall not these combined efforts be effectual in spreading the glory of the Redeemer of men?

About the same time that this Society was maturing its plans in New-York, a successful mission was commenced by our brethren in the West, among the Wyandot Tribe of Indians. The news of this was heard with indescribable delight and gratitude. Consider all these circumstances. Do they not indicate a special call of God, a call sent to the Christians of America, to direct their attention to their red brethren of the Forest? I say again, we cannot remain inactive, and be guiltless before God.

This part of the gospel ministry is most eminently of a Missionary character. "Go ye into all the world, and preach the gospel to every creature," was the command of God to the first Missionaries of the cross to spread themselves over the Gentile world; and the encouraging declaration, "Lo I am with you always," was a medium of never-failing support in all their labours. Rising up under the influence of the same Almighty Spirit, and moving forward for the accomplishment of the same important end, the force of this divine mandate is still felt by the conscientious minister; and the encouraging promise, reaching down to the latest posterity, "I am with you always, *even unto the end of the world*," still inspires his ardent soul with confidence of success. Going out under these impressions, he may rest assured that "The wilderness and solitary places shall be glad for them; and the desert shall rejoice, and blossom as the rose—for in the wilderness shall waters break out, and streams in the desert." And if he persevere in his work, these "ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—What an enviable station does a primitive Missionary occupy! How delightful to impart the consolations of the gospel to these thirsty and disconsolate souls! They who thus "water shall be watered again." Surely God, Angels, and all the company of saints, must smile with approbation upon the God-like undertaking.

Go, then, ye heralds of salvation. The prayers of the church, and the blessing of God go with you. Angels will be ministering spirits unto you. In the Name of Immanuel, therefore, go! and proclaim unto these benighted sons of the forest, the glad tidings of salvation. Cry in their ears,

"All hail Immanuel's name,
Adorn'd with richest grace;
The music loud proclaim
To all the human race,
From sea to sea, from shore to shore,
Till the bright sun shall set no more.

Zephyrs that gently move
And every flowing wave,
Shall spread Immanuel's love
And mighty power to save;
Till not a dark deserted place,
Be found without the light of grace."

Assure them that Jesus Christ tasted death for them, and consequently that they are sincerely invited to believe in Him, and live forever.

Here is your strong hold. Believing, as you do, in the impartial goodness of God to the whole human family—that this goodness has been demonstrated in the gift of Jesus Christ—that He gave himself a ransom for all men—you may boldly proclaim Him as the Almighty Saviour of the Indian Tribes, as well as other men—and may bid defiance to every objection which the ingenuity of men may urge against that gospel which you preach. With what rapture may you unfold the unbounded love of the triune God to a lost world! and declare the unsearchable riches of Christ! You, who have this extensive view of the gospel of Christ, may unhesitatingly assure them that they have been comprehended in the grand system of redemption. No demur—no mental reserve need you have, while you are delivering your divine message in the name of your Master. No! you declare, on His authority whose ambassadors you are, and who cannot possibly delude his creatures with delusive promises,—you believingly declare to these wandering tribes of men, that they are the objects of eternal love. On this eternal rock take your stand—and let not all the rolling billows of error beat you off. Standing here, as in the centre of the vast circle of God's universal love, you may alternately turn to each quarter of the globe, and publish the willingness of Almighty God to save the lost and wandering sons of men. Armed with this truth, you have a sword which turns every way, repelling every unhallowed invader, and securely guarding the tree of life. By this sword, the sinner is cut loose from all his objections against the benign system of Christianity, and deprived of every excuse against coming to Christ for life everlasting.—For you may confidently tender him a free pardon of all his sins in the name of Christ, if he will repent and believe with an heart unto righteousness; and powerfully urge him to this duty, by exhibiting to him the awful consequences of refusing to accept of such an all-sufficient Saviour. We therefore say again, in the language of the Poet,

"Go with heavenly ardour burning,
Bright with Christ's transmitted rays,
Comfort those in darkness mourning,
Turn their sighs to songs of praise.
Bear his cross, which is your glory,
Spread your Master's glorious fame;

Tell his crucifixion story,
Tell the world his wond'rous name."

The wide world is before the Christian Missionary. Thousands are hanging upon his lips for instruction. For instruction in what? What art or science is he sent to impart? A science of heavenly origin! He is sent to imbue the savage mind with the knowledge of the true God. His object is to convert the soul, and this is the "art of God." The science of *salvation by grace* is the *theme*, the foundation of all his instructions. What a theme this! How delightful to behold the unfolding wisdom and goodness of God to a ruined world in the gift of Jesus Christ, and in the glorious plan of salvation through him!

To make these untutored savages of the wilderness understand and feel the importance of these interesting truths, must certainly be one of the most delightful and interesting employments of an intelligent being. While he is instrumental in scattering the bread of eternal life among them, with what joy and gratitude must he behold these hungry sons of men collecting together to partake of that bread, that they may live forever.

Beloved brethren! Look round and behold the fields white, ready to harvest. And will you not help to send forth more labourers into this harvest? Though we are not the first in this great work, it is hoped we shall not be the less zealous.—Rather let the zeal of those who have gone before us, provoke us to love and good works. Let the missionary society lately come into existence among us, and which looks with a compassionate eye to the pagans of our wilderness, receive your patronage and support. While men are volunteering their services, men approved of God, and acting under the proper authorities of the church, will you not aid them according to the ability which God giveth?

May God bless the benighted heathen with the bright rays of his truth, and the consolations of his salvation. *Amen.*

Scripture Illustrated.

ILLUSTRATION OF ROMANS VI. 14.

(Concluded from page 335.)

For ye are not under the law—that law originally obligatory on man in the garden of Eden. But why? Has it ceased to exist, because it has been violated? or have its obligations become void, because the world has been redeemed by Jesus Christ? Neither the one nor the other. It still exists, and all

its obligations are in force. Depending, not on casual circumstances, not on the will or the actions of moral beings, but on a permanent principle,—on the existence of human nature, with those relations which that nature bears to its Creator, it must continue and remain in force so long as human nature shall exist. The EXISTENCE of this *nature*, not subject to the influence of secondary causes, but permanently reposing on the divine will, must afford, through all the periods it may occupy, and through all the changes this *nature* may undergo either in regard to its moral qualities or its condition of happiness or misery, a basis sufficient to support original law. This position may be denied. But the more it is tested by the doctrines of the Gospel, the more its truth will appear. The doctrines of grace, the principles of justice, the happiness of the saints, the misery of the wicked, all present us with a train of arguments in confirmation of it.

But ye are not under this law;—because the Son of God who was by the most free and gracious act of his own will, *made under this law*, hath perfectly and unconditionally satisfied its demands in his most holy and meritorious death. Its obligations are *all* in force—but they are *all* met and fully answered in the most precious blood of Christ. From the awful moment when this law was first transgressed, until the grand period when the Son shall deliver his mediatorial kingdom unto the Father, Jesus stands our great high-priest, and presents his spotless righteousness to the requisitions of this law. In this righteousness they are all satisfied. Therefore, as this law has been made *honourable*, its demands satisfied, its sanctions secured, its authority established on the broad basis of eternal justice, in the full payment of the *whole* penalty incurred by *transgression*, we have been taken from under it, and placed under *grace*.

The Redeemer, having taken upon himself to answer for us to original law, has introduced another system of government, every way suited to the condition of a fallen world. This system, the Apostle calls *grace*. Nothing can be more appropriate, than this appellation. For this system began in grace, and it will end in grace; it astonished the worlds, by an act of unbounded grace on the cross, and it will again astonish them, when the great plan of redemption shall be unfolded in the glory of the redeemed.

But this system is not *lawless* grace. If it were it would defeat the accomplishment of its own object—the happiness of man. For true felicity is the offspring of holiness—a perfect conformity, in nature, and in action, internal and external, to divine obligation. The government of the Redeemer is a government of gracious law, pure, extensive, and energetic; yet

perfectly adapted to the present physical imperfections of humanity.

Nevertheless, it is not the old system of law imposed upon man in Paradise, new modelled, changed, and lowered down from its high tone of purity and perfection. But it is a system entirely new, predicated upon new principles, and using new means to accomplish the object in view. This truth should never be forgotten. Reference to a single doctrine of the gospel, alone will be sufficient to support the ground we have assumed. Christianity is *the law of the Spirit of life in Christ Jesus*. The Holy Ghost is sent into the world as *the Spirit of life*, to give us a new principle of *divine* life, by *creating us anew* in Christ Jesus; that from a new and living principle of holiness, we may be enabled to render obedience unto Christ. This doctrine itself is sufficient to put the question beyond all doubt, that the system of gracious law, which has been introduced by the Redeemer, is a new system distinctly different from original law.

But, however new, extraordinary, and boundless is that *grace* under which we live, its precepts are not to be violated with impunity. Those who resist the influence of the Holy Ghost, and live and die in unbelief will be punished with everlasting destruction—not for violations of original law—but for transgressions of the law of Christ; while those who receive this influence, repent, and believe in Christ, and live and die in obedience unto him, will be *graciously* rewarded with eternal life.

While we make, with the apostle, a proper distinction between the law under which Adam was placed in Paradise, and the law of Christ, we shall be likely to avoid a multitude of dangerous errors. The path of truth will be plain before us; a thousand difficulties will disappear; and a vast number of passages in the holy scriptures, which otherwise would be involved in obscurity, will not only appear plain, but beautifully accurate and correct.

But if we confound the codes of law which we have been considering, what mischief will result! One of two things will probably come to pass. We shall plunge ourselves into the whirlpools of blind and dark necessity; or we shall wander into the not less dangerous fields of Pelagianism. In the first, we shall be oppressed with the horrible thought, that not only the actions of all moral beings, but their final results in happiness or misery, were predetermined in the councils of eternity. In the second, adopting a proud idea of the dignity of man, we shall be likely, with a sweeping stroke, to erase all the most essential doctrines of Christianity, and to reduce it down to a pitiable code of moral virtues, little superior to systems of heathen morality. When once divines involve themselves in the

mists of error, by neglecting to attend to that distinction which we have been urging, they may exert all the energies of their intellectual powers to disengage themselves from the entanglements with which they are surrounded. But while they keep this distinction out of view, they will exert them in vain.

That neglecting to make a proper distinction between the law of our *Creator* and the law of our *Redeemer*, leads to the errors at which we have hinted, needs no particular proof. Reference to the writings of those who have fallen in these errors, is a sufficient demonstration of this.

With the following remark we close these observations. The word *law* is used in the holy bible to convey different ideas; and therefore it becomes necessary, since it is of importance to understand it, to examine very carefully any passage where we find it, comparing it with the context, and parallel passages; in order to ascertain its precise meaning.

C—L—K.

The Attributes of God Displayed.

Extracted from Paley's Natural Theology.

OF THE MUSCLES.

(Continued from page 337.)

But to return to that which is the proper subject of the present section,—the celerity and precision of muscular motion. These qualities may be particularly observed in the execution of many species of instrumental *music*, in which the changes produced by the hand of the musician are exceedingly rapid; are exactly measured, even when most minute; and display, on the part of the muscles, an obedience of action, alike wonderful for its quickness and its correctness.

Or let a person only observe his own hand whilst he is writing; the number of muscles, which are brought to bear upon the pen; how the joint and adjusted operation of several tendons is concerned in every stroke, yet that five hundred such strokes are drawn in a minute. Not a letter can be turned without more than one, or two, or three tendinous contractions, definite, both as to the choice of the tendon, and as to the space through which the contraction moves; yet how currently does the work proceed! and when we look at it, how faithful have the muscles been to their duty, how true to the order which en-

deavour or habit hath inculcated! For, let it be remembered, that, whilst a man's hand-writing is the same, an exactitude of order is preserved, whether he write well or ill. These two instances, of music and writing, shew not only the quickness but precision of muscular motion.

II. Regarding the particular configuration of the muscles, *sphincter* or circular muscles appear to me admirable pieces of mechanism. It is the muscular power most happily applied; the same quality of the muscular substance, but under a new modification. The circular disposition of the fibres is strictly mechanical; but, though the most mechanical, is not the only thing in sphincters which deserves our notice. The regulated degree of contractile force with which they are endowed, sufficient for retention, yet vincible when requisite, together with their ordinary state of actual contraction, by means of which their dependence upon the will is not constant, but occasional, gives to them a constitution, of which the conveniency is inestimable. This their semi-voluntary character, is exactly such as suits with the wants and functions of the animal.

III. We may also, upon the subject of the muscles, observe, that many of our most important actions are achieved by the combined help of different muscles. Frequently a diagonal motion is produced, by the contraction of tendons pulling in the direction of the sides of the parallelogram. This is the case with some of the oblique nutations of the head. Sometimes the number of co-operating muscles is very great. Dr. Nieuntyt, in Leipsic transactions, reckons up a hundred muscles that are employed every time we breathe; yet we take in, or let out, our breath, without reflecting what a work is thereby performed:—what an apparatus is laid in, of instruments for the service, and how many such contribute their assistance to the effect! Breathing with ease, is a blessing of every moment, yet, of all others, it is that which we possess with the least consciousness. A man in an asthma is the only man who knows how to estimate it.

IV. Mr. Home has observed,* that the most important and most delicate actions are performed in the body by the smallest muscles, and he mentions, as his examples, the muscles which have been discovered in the iris of the eye, and the drum of the ear. The tenuity of these muscles is astonishing. They are microspic hairs: must be magnified to be visible; yet are they real, effective muscles; and not only such, but the grandest and most precious of our faculties, sight and hearing, depend upon their health and actions.

V. The muscles act in the limbs with what is called a mechanical disadvantage. The muscle at the shoulder, by which the

* Phil. Tran. part i. 1800, p. 8.

arm is raised, is fixed nearly in the same manner as a load is fixed upon a steelyard, within a few decimals, we will say of an inch, from the centre upon which the steelyard turns. In this situation, we find that a very heavy draught is no more than sufficient to countervail the force of a small lead plummet, placed upon the long arm of the steelyard, at the distance of perhaps fifteen or twenty inches from the centre, and on the other side of it. And this is the disadvantage which is meant. And an absolute disadvantage, no doubt, it would be, if the object were to spare the force of muscular contraction. But observe how conducive is this constitution to animal conveniency. Mechanism has always in view one or other of these two purposes; either to move a great weight slowly, and through a small space, or to move a light weight rapidly, through a considerable sweep.

For the former of these purposes, a different species of lever, and a different collocation of the muscles, might be better than the present: but for the second, the present structure is the true one. Now so it happens, that the second, and not the first, is that which the occasions of animal life principally call for. In what concerns the human body, it is of much more consequence to any man to be able to carry his hand to his head with due expedition, than it would be to have the power of raising from the ground a heavier load (of two or three more hundred weight, we will suppose,) than he can lift at present. This last is a faculty, which, on some extraordinary occasions, he may desire to possess; but the other is what he wants, and uses every hour or minute. In like manner, a husbandman or a gardener will do more execution, by being able to carry his scythe, his rake, or his flail, with a sufficient dispatch through a sufficient space, than if, with a greater strength, his motions were proportionably more confined and slow. It is the same with a mechanic in the use of his tools. It is the same also with other animals in the use of their limbs. In general, the vivacity of their motions would be ill exchanged for greater force under a clumsier structure.

(To be Continued.)

The Grace of God Manifested.

THE EXPERIENCE AND DEATH OF MISS MARGARET ANDERSON.

(Continued from page 341.)

The sabbath following I was requested to go to meeting: but I thought I had been too forward before. I made many excuses. Some of my young companions, with whom my sisters

and myself had been very intimate, came on a visit to see us; and I thought it would be treating them in an impolite manner, for us to go to meeting and leave them behind. I was however prevailed on to go, and as I went, I made a covenant with the Lord, that if he would awaken my soul to a full sense of my lost and ruined estate, I would then give him my whole heart, and fight against him no more. According to my request, I was struck to the heart, insomuch that I wept, trembled, and cried aloud in the congregation: nor was I any longer ashamed to own the cause. For I felt that I was an undone sinner, having been disobedient both to his secret calls and to his revealed will.

My eyes being thoroughly opened, I saw things in a very different light. I now found that many things which I had before thought were well pleasing in the sight of heaven, were an abomination to Him, who I was now resolved to serve with all my heart, mind, soul and strength: yet my sins seemed to rise high as mountains before me.

I returned home with a firm resolution to forsake my every sin, and seek and serve the Lord. I now began to pray in good earnest; and the more I prayed, the more I saw the exceeding sinfulness of my heart, and also the necessity of conversion. The opinion I had once entertained of my piety and strict morality, was now at an end: and I now saw, that, for my best actions, as well as my basest crimes, I stood guilty before God. For while my heart was filled with vanity and pride, how could my actions and duties be acceptable in the sight of the Lord? The enemy of souls often suggested to my mind, that it was too late to pray; that I had delayed so long, and resisted so many calls, that the gates of mercy were now shut against me. One evening, being unusually distressed, I threw myself on my bed, saying, if there is no mercy for me, why should I pray? If my day of grace is past, my prayers must be an abomination to the Lord. Therefore I will pray no more, since hell is my portion, I yield. I might have got religion once, but now it is too late: I must now bear the wrath of God to all eternity; for I have sinned so much, that I have run beyond the reach of mercy. No mortal tongue could express the torment that I felt. I presently fell into a sound sleep, which gave me relief for a little while, and was very refreshing to my body; for I had had no rest for several days. About midnight it appeared as if something whispered in my ears softly, arise and pray. I immediately arose, and cast myself upon my knees. I soon felt such a weight of the goodness of God, that I could not find language to praise God as I would; and here I continued in praise and prayer until morning. I was now well assured that there was mercy for me, and that the Lord would pardon all

my sins, and give rest to my weary soul. I thought every promise throughout the bible was for me, and yet I could not directly lay hold of any: but I believed that they would all be fulfilled. Now the language of my heart was, give me Jesus or I die. I saw it "Worse than death my God to love, and not my God alone." I felt that I would rather die than sin against him. Had ten thousand worlds been offered to me in competition with my God, they would not have been any temptation. Yet my burden was rather increased than diminished; my guilt seemed more intolerable than before; and I was made to abhor myself, and repent in dust and ashes. At this time the Lord's gracious promises to repenting sinners, were very sweet, especially these, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." Matt. xi. 28. "Blessed are they that mourn, for they shall be comforted." Matt. v. 4. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. vii. 7.

The fifty-third and fifty-fifth chapters of Isaiah, with the sixty-third, were made a great blessing to my soul. I read with great eagerness, as well to know the very worst of myself, as to find what gracious things were promised to me, on condition of forsaking my sins, and turning to the Lord with my whole heart. I was now truly weary and heavy laden: ready to lay down my all at Jesus' feet, crying, Lord, if thou savest me, I will acknowledge thy goodness; or if thou damnest me, I will own it is just: but if I perish, I will perish at thy feet.

On the third day of September my load of sin appeared to be removed. I felt all calm and peace within, yet without any feeling sense of either love or joy. I concluded the insensibility of my heart was such that I could not feel my load of woe, and that the supernatural agency of the Holy Spirit was not given. In the evening, being asked by a servant of God, if I had found the pearl of great price? I answered in the negative. Yet I expressed an unshaken resolution never to give over till I had found it. For I felt a degree of hope, that it was ready for me, if I could only believe. I had scarcely done speaking, when a stream of love and joy flowed into my soul, so that I could scarcely refrain from praising God with a loud voice. I ran up stairs, and for some moments felt such inexpressible joy, as I must forever remain unable to express or describe. Now I found power to believe that God, for Christ's sake, had pardoned my sins. I thought that I would go and make it known; but the enemy suggested it to my mind, that it would not be best to tell it now, but wait for a clearer evidence; for what I now felt might be only imaginary. Therefore I concluded, that it would be prudent to conceal it for the present. So I refrained from telling what the Lord had

done for my soul, fearing I should not be able to hold fast my confidence. I had a very happy evening, but a restless night. My sins would sometimes arise, as though they would destroy me; and unbelief prompted me to say all this cannot be forgiven. Then for a moment I would see Jesus Christ as a mediator, stepping between his Father's wrath and me. At this sight, all my sins would vanish. Then again, unbelief would return with redoubled force; and tearing from me almost every twig of hope, would leave me on the verge of despair.

Thus tossed, as on a tempestuous ocean, with despair travelling in the rear of hope, often casting over my mind a gloom of impenetrable darkness, the promises would be hid from my view. Sometimes all the sins I had ever committed in my life, would come into view, and I would be ready to give up all for lost. And yet was resolved that if I must go to hell, I would go there pleading for mercy. It must forever remain untold what I felt during this hurricane of thought, struggling between hope and despair. At this time temptations and sorrows were poured in upon me like an overwhelming deluge. My distress was so great for five days, that I could eat nothing, except when I forced myself to eat a little for the support of nature; and this only by the persuasion of my friends.

On Sunday the 10th of September, 1805, I awoke in the morning uncommonly refreshed in spirit, with these words in my mouth:

"Jesus hath died, that I might live;
Might live to God alone;
In him eternal life receive,
And be in spirit one."

O how my heart panted for a manifestation of what I then believed attainable! My whole soul cried out, Come Lord Jesus, and take possession of thine own!

Claim the purchase of thy blood:
Come seal the witness to my heart,
And be in spirit one.

Toward evening my grief returned upon me with so much weight, that I thought I must expire beneath the load! Reclining upon my bed, I lay for some moments insensible to every thing around me. Just then the great Deliverer appeared to my assistance! A sudden light shone around me, like the brightness of the sun, and these words were applied with energy to my soul:

"Hanging upon the cross,
My Saviour bleeds; he bleeds for me:
Bleeding there for wretched thee,
Hanging on the tree he bleeds.
Now to wash thy sins away,
Interceding there for thee,
For poor sinners prays and pleads."

I now felt all my guilt removed; and my soul felt as light as a bird escaped from the snare. There was now, a new song put into my mouth, even praise and thanksgiving to the Lord. The next day in relating what the Lord had done for my soul, my sister Rachel was also set at liberty, and we praised God together. Our language was with the Poet,

"All glory to the dying Lamb,
And never ceasing praise;
While angels live to know his name,
Or men to feel his grace."

(To be continued.)

Miscellaneous.

THE DOCTRINE OF FUTURE PUNISHMENT CONSIDERED.

(Concluded from page 346.)

THE doctrine of Universalism is also calculated to subvert all civil governments, by weakening or destroying the principles upon which all such governments are founded, the sanctions of divine law. Let these restraints be removed, let it be inculcated on all classes in society, that a man may do as he will, or commit what wickedness he pleases in this life, and that he will not be punished in the next; or what amounts to the same thing, that his punishment will be only for a limited duration, and then who can pronounce himself safe from the hand of the assassin? What security has any man, that he will not be murdered in his bed, by the villain, who believes and declares, there is no future punishment? who laughs at the notion of a devil and a hell, as mere nursery tales, trumped up for the purpose of scaring little children, and keeping them in awe? Nor will it serve the cause of Universalism, to say, that if a man commit a great number of enormous crimes, he will be punished for a time in another life. (1) Because, let him get out of misery when he will, there is an *eternity* of happiness before him; and between the period of his suffering, and the eternity of his happiness there can be no proportion whatever. (2) Because the mind of the sinner will always fix the portion of misery at the lowest possible point, till, as to its practical effects, the idea of suffering punishment no longer exists.

But, I may be gravely told, that every civilized society has wisely provided against such evils, as before mentioned, commanding respect to the majesty of its laws, by inflicting the sanctions of punishments: and that if a villain were to act as

stated above, he would be hung. So then, human laws which regard the present life of man only, shall have power to deprive him of that life, when they have been, to a certain extent, violated; and the law of God be devoid of power to enforce obedience! Human laws shall command obedience, or inflict a punishment, and the divine be violated with impunity! This surely cannot be consistent with the dictates of either reason or justice,—that a man shall pay the forfeit of his life to the violated law, that embraces his existence, as a member of civil society; and yet be a transgressor of *that* law which is immutable and eternal in its obligations, and escape condemnation. No, the law of God runs parallel with the immortality of the soul of man, and is always present in its moral obligations, or in the infliction of punishment.

But even on their own principles, the Universalists need say nothing about the sanctions of human laws, when every criminal has it completely in his power, to avoid such punishment, by putting an end to his own existence; and if we can believe the doctrine of some, of going directly to heaven, and entering at once into the joys of eternal blessedness. Nor can the man, who discards the doctrine of punishment altogether, be considered as acting wisely or consistently with his own principles, if he remain in this world of sorrow and suffering, when with the assistance of a razor, a rope, or 'a mere bodkin,' he might free himself from all his grief and pain, and enter at once into the regions of glory. O ye advocates of the doctrine of no punishment, disparage not heaven, by staying here. Give proof of the sincerity of your profession, and the goodness of that doctrine that will support you in such an undertaking; perhaps you can be well spared out of the community. Act consistently, for upon your own hypothesis, nothing is to be lost, but every thing is to be gained. Give us, I say, this proof of the truth and goodness of your doctrine, or else hereafter, forever hold your peace.

'The doctrine of a future state,' says Dr. Leland, 'comprehends both the rewards conferred upon good men, and the punishments which shall be inflicted upon the wicked in the world to come. The one of these cannot be rightly separated from the other. And the belief of the latter is at least as necessary as the former; and without which the consideration and belief of a future state will have no great influence on the moral state of mankind.

It is a good observation of M. de Montesquieu, that the idea of a place of future rewards necessarily imports that of a place of future punishments: and that when the people hope for the one without fearing the other, *civil laws have no force.* It would probably, among other ill effects, encourage self-murder, which

is said to be very common amongst the disciples of Fo in China, who hold the immortality of the soul. Several passages might be produced to shew, that the wisest of the Heathens were sensible of the great importance and necessity of the doctrine of future punishments as well as rewards to the well-being of society. Accordingly, this always made a part of the representations of a future state exhibited in the mysteries, which were under the direction of the civil magistrate.' And to omit the names of some of the wisest among the Heathens, mentioned by Dr. Leland, in the work from which the above extract is taken, I shall content myself with the testimony of Celsus on the subject. He says, 'the Christians rightly maintain that those persons, who lead good lives, shall be happy; and that the unjust shall be subject to *eternal evils*; and he adds from this doctrine neither they nor any one else should depart.' Necess. of Rev. Vol. 2. p. 368.

It has been already shewn, of how great importance the doctrine of future punishments was considered, by the wisest among the Pagans; and how necessary it was, for the peace of society, and good order among men, that the people should believe the punishment of a future state. For after all, civil penalties can reach no farther than the outward action; they can at most only restrain open acts of wickedness. But if bad men have nothing farther to fear than the penalties of human laws, these can have no influence to prevent their giving way to sinful thoughts, affections and dispositions, which do not properly come within the reach of human judicatories, or to hinder them from committing the greatest wickedness in secret, when they flatter themselves that they shall escape detection, or that by fraud, bribery, interest or power, they shall avoid the judgments of earthly tribunals. Or, if their crimes should expose them to death, they may despise the penalty, if death be all they have to fear, and they have nothing to apprehend after it. But, if besides all this, they should really believe, that there is a supreme governor and judge, of infinite power, wisdom, and justice, who knoweth all their actions, and even their most secret intentions and thoughts, and will call them to a strict account; and that the penalties of human laws and governments are far from being the worst they have to fear, but that much greater punishments are prepared for them in a future state; this, if really believed, must needs have a mighty influence to stem the violence of their vicious appetites and passions, and to awaken them to serious thoughts, which might put them in way of better impressions. Human laws and penalties will be found too weak to restrain men, where there is no fear of God before their eyes, no regard to a future state, and the powers of the world to come.

It may now be inquired, if Universalism is not only unsupported by the word of God, but is absolutely and unequivocally opposed by the spirit and letter of his law; if it be subversive of the peace and order of civil society, as well as incompatible with the spirit and genius of the Christian Religion, how comes it to pass, that it finds any advocates, or that it should so far be dignified, as that houses should be erected, devoted to its service? Sorry should I be, to impute it to any improper cause. Nor can it be supposed, that the self-same reason has influenced all who have embraced the doctrine. Making allowances for the inattention of some,—the weakness of others,—the partialities in its favour, founded on education, —the settled opposition to rigid Calvinism as containing the unconditional election of some to everlasting life, and the counter part of this doctrine, unconditional reprobation and appointment of others to eternal damnation; making I say, all due allowance for these and other causes, I am decidedly of opinion, that Universalism owes its being to the apostacy of Christians, or the badness of the lives of those who embrace it. What man that is striving to enter into the 'strait gate,' expects any benefit from a system that is equally opposed by the word of God and the experience of the saints? Who, that treads in the footsteps of the Adorable Redeemer, is to be found marshalled in its ranks? Who, that like the Apostle Paul, is fighting the good fight of Faith, contends for victory under its banners? Alas! it cannot be denied, and the truth ought not to be suppressed, that one is a Backslider and he flies to this 'refuge of lies' to obtain relief. Another is a Drunkard, and he finds it quite convenient to embrace the doctrine. Another lives in a state of Adultery, and behold, he is an Universalist. Another is a ——— but where is the necessity of travelling down the catalogue of scandalous crimes; let any man look round on men of this profession, in his own neighbourhood, and then let him say, if their vices will not bear me out in making this statement. 'I am certainly not surprised,' says an elegant writer, 'that dissolute men should doubt of a future state (of punishment), and endeavour to combat or to weaken a truth, so capable of disturbing their criminal sensualities. It is horrible to look forward to everlasting misery. The world has no pleasure, which can endure a thought so shocking; consequently, it has always endeavoured to efface it from the heart and mind of man. It well knows, that the belief of a future state is a troublesome check on the human passions, and that it will never succeed in making tranquil and resolute libertines, without having first made them unbelievers.' A.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

WITH the subject of the following memoir, I was long, and intimately acquainted. I had the account of his conversion from sister S——, when she applied to me to preach the funeral sermon of her much lamented husband. At that time, I gave, from the pulpit, the substance of the following communication; but believing such instances of the goodness and grace of God ought not to be buried in oblivion, I applied, when in Baltimore, to their son, Mr. H. L. S.—, and obtained from him, the following 'Extract,' which I send you for publication, if you think it worthy a place in your useful Magazine.

I am, &c.

A. M'CAINE.

EXTRACT FROM MR. B. S.'S LIFE.

"I forgot to mention in its proper place when Captain S. returned from Amsterdam I told him what I suffered in mind from fears about his salvation, and begged that he would relate to me his experience, that I might know his ground of hope for acceptance, that if it should please God to call me to the trial of parting with him when absent from home I might find comfort in the reflection that he was gone to a better world. He then related as follows: 'When about seventeen years of age, home being uncomfortable from the treatment I met with from my step-mother, I ran away and enlisted in the flying camp; and as we were passing through Baltimore to join the regiment, we rested on the Sabbath at the Point, when a young man and myself went to Methodist preaching; the word reached both our hearts. It was the first spiritual sermon I ever heard. When meeting was over we each told our minds to the other, and formed a resolution to seek and serve the Lord. Accordingly when we got to the regiment we used to meet at every convenient opportunity to read our bible, pray and converse together until we both found peace. After this we still kept up meetings when time and opportunity permitted, for reading, singing and prayer; this was often our employment on moonlight nights when off duty. Thus we spent our time while at camp, and I believe I enjoyed religion while in the army. When my time was expired I returned home, but soon found I could not stay there. I then turned my mind to the sea, but having no Christian friend to converse with, and being young and inexperienced, exposed to numerous temptations, I lost my religion, but not my conviction, for that followed me continually, and by it I believe I was kept from falling into many of the vices unto

which my calling exposed me; and when at any time through a powerful temptation and the influence of bad company, I was overtaken by any sin, I felt immediate remorse, and would promise the Lord amendment, but still I went on this way for ten years. During this time, I got the command of a vessel, and on a voyage from Barbadoes to Boston, whilst crossing the Gulph-Stream, after my watch below was out, I came on deck, to see the weather. It was in the month of October, a few minutes after seven o'clock in the morning, the wind blowing fresh, a heavy swell took the side of the vessel, on which I was standing, and washed me overboard: the Mate was very much alarmed, the swell foamed so high, that no person on board could see any thing of me. I was now about twenty-nine years of age, in full vigour of health, and could swim exceeding well; they tacked for me the way they thought I went over, but by that tack were farther from me. I thought then all hope of being saved was over, for I could see them though they could not see me; then I pulled off as many of my clothes as I could to lighten, and strove to give up to the mercy of my gracious God. I recollected that the Mate did not understand navigation very well, and thought it might be, when they were tired of looking for me, that he would recollect the tack the vessel was on, when I fell overboard, and then return, to proceed home by the same way; so I threw myself on my back, to collect my mind, and strove to prepare to meet my fate; and whilst thus engaged, I felt a sense of God to my soul, which took away the fear of death, and I believed if I was drowned, God would receive my soul. In this time the vessel tacked back, as I expected, and to their great astonishment they discovered me, and soon got me on board again; we then looked at the watch, and found I had been out of the vessel *one hour;* then I discovered the wonderful hand of the Lord that sustained me on the foaming billows for such a length of time, and felt gratitude springing up in my soul to God for this wonderful deliverance, and formed a resolution after I got on shore again to set out and serve the Lord. From that to the present time I have kept the annual return of that day as a time of humiliation, prayer, fasting and thanksgiving to God for my wonderful deliverance; and after I got home I strove to keep my promise, and sought the Lord in private prayer, and every other means of grace in my reach. The year following the Lord restored me to his favour, and ever since I have strove to do the will of God. Though I am conscious of many imperfections, yet I strive to keep a conscience void of offence, walking as near as I discover it the line of my duty; and I can say, that I feel no more fears, (as to my soul) in a storm than in a calm, for I know that I am at all times in the hands of a good God. I strive to be resigned to his

will whether in life or death, and feel a trust that I shall be saved through the mercy and mediation of Jesus Christ. From this time I never felt the same anxiety about him when from home." B. S. H. L. S.

FOR REV. ALEXANDER M'CAINE.

Baltimore, May 23, 1820.

Religious and Missionary Intelligence.

For the Methodist Magazine.

A descriptive view of the Western Country previously to its discovery and settlement by English settlers, or the citizens of the United States, as additional or supplementary to Introductory Remarks, to the Rise and Progress of religion in the Western Country.

No. VI. CONCLUDED.

THE FIRST DISCOVERY OF KENTUCKY.

"IT is a melancholy reflection," says Gen. Knox, Secretary of War, in his report to President Washington in 1794; "that our modes of population have been more destructive to the Indian nations than the conduct of the conquerors of Mexico and Peru. The evidence of this is the utter extirpation of nearly all the Indians in the most populous parts of the union. A future historian may mark the cause of this destruction of the human race in sable colours." Gracious heaven! if these unfortunate natives have been literally swept from the eastern side the mountains, and our modes of population have been more fatal to them than that of the Spaniards, what could theirs have been? "It is computed by able writers," says my Lord Kaimes, "that the present inhabitants of America amount not to one twentieth part of those who existed when that Continent was discovered by Columbus. This decay is ascribed to the intemperate use of *spirits*, and to the *small-pox*, both of them introduced by the Europeans." He seems to have forgotten, that they are indebted to us also for "the intemperate use" of the *sword* and the dreadful *bigotry and cruelties* practised by the pretendedly religious and avaricious Spaniards. We may add another proof of European humanity, says another writer, "A plantation in Jamaica, which employs one hundred slaves requires an annual recruit of no less than seven yearly victims to the cruelties of the lower overseers, who follow them all day with whips." May we also add with the most humiliating sensations, that this boasted land of freedom,

(the United States) is in part alike guilty. Bartholomew Casa says, "The Spaniards in five years destroyed in America *ten millions* of human souls! with a view of converting these unfortunate men to Christianity! He tells us that they hanged these unfortunate natives *thirteen* in a row in honour of the *thirteen Apostles!* And they also gave their infants to be devoured by *dogs!* There is a story recorded of an Indian who being tied to the stake, a Franciscan Friar persuaded him to turn Christian, and then he would go to Heaven. The Indian asked him, "If there were any Spaniards there?" "Certainly," the Friar answered, "It is full of them," when the dying Indian replied, "I had rather go to Hell than to have any more of their company!"

Corsim tells us, "That the blood of these devoted victims destroyed in the mines, there confined to labour, weighed as much as the gold and silver that had been dug out of them! It being their apology, "that God had not redeemed with his blood the Indians," and that therefore they might be treated as the "lowest species of beasts!"

But to return to our subject. Previously to the discovery and settlement of Kentucky, and the other now adjacent states by the English Colonists, now citizens of the United States, the French Government had, as we have shown, commenced settlements on the Mississippi; being in possession of the strong fortress, the fortification at Quebec, the Gibraltar of Western America, as it was then considered, with the hopes of surrounding the British Colonies; had anticipated a period at no distant date, when the whole Continent of America would fall into their hands. They therefore, to expedite this object, and with a view to humble their rival (the British Government) commenced a chain of fortifications from New-Orleans up the Mississippi river to St. Louis: thence up the Illinois river to Greenbay; thence by *Macanaw* to *Detroit*, and so on to Quebec, the latter being the first of the French settlements in America. There were some fortifications on the Wabash at St Vincennes and Ouiatanan; also one at Pittsburg, called fort Du Quesne.

The Roman Catholic Religion was promoted among the French settlers around these fortifications; where there are French settlers yet residing in the vicinity of those places.—They still adhere to the Roman Catholic faith. They have two *Cathedrals* in the west, one at Bardstown, Ky. and one at St. Louis, Miss. The priests, however, of this order were more tolerant than the *Spaniards*. They were very successful in proselyting many of the Indians to their faith. The cross is a very common ornament yet to be seen among the Indians.

But the memorable battle fought on the plains of Abraham, near Quebec, in 1759, by Gens. Wolfe and Montcalm, in which the French were vanquished, broke up this chain of fortifications; they fell into the hands of the English, and most of them subsequently into the hands of the American Government.

The English Colonists, particularly the people of Virginia, had long entertained an opinion that the Pacific Ocean washed the Western side of the Alleghany mountains. Indeed it appears to have been so considered at the time the Charter was granted by James I. which described the boundaries with so much ambiguity that it appears to have given rise to this general opinion. They had no idea of the delightful regions of the West, that now gladden the hearts of tens of thousands of its inhabitants. The first of this Country then discovered was the present state of Kentucky. The first discoverer, as far as we can learn, was one James M'Bride, who in 1754, passing down the Ohio river, with some others, in canoes, landed at the mouth of the Kentucky river, and marked the initials of his name and date upon a tree, which was to be seen until a very recent date, and may yet, for aught I know, be visible. Kentucky was discovered by John Finley, and some other Indian traders from North-Carolina, in 1767, then known to the Indians by the name of the *bloody ground*, and afterwards the *middle ground;* was held by none of the tribes exclusively, was never settled by them, but held as a common hunting ground. This region was formerly claimed by various tribes of Indians, whose *title*, if they had any, originated in such a manner as to render it doubtful which ought to possess it; hence this fertile spot became an object of contention, a theatre of war, from which it was properly denominated, the *bloody ground*. Finley communicated his discovery to Daniel Boon, who explored it with him in 1769. It has, however, been contended by some, that it was discovered as early as 1750 by persons from Virginia and North-Carolina, who made a treaty with the Piankiska Indians. If so, it could only have been the lower part of the country, as these Indians resided on the Little Wabash, in the now state of Illinois. But Daniel Boon is deservedly celebrated as the discoverer of Kentucky. He has published an account of his discovery, and his wars with the Indians; it is a very entertaining production. The discovery and settlement of this country, forms a memorable epoch in the events of the world. It turned the eyes of all Christendom at once upon the wild woods of America; and here we are, forming a nation in the earth, of all *nations, people*, and *tongues!*

The following is extracted from Boon's history as a specimen of the prophetic spirit in which he appears about thirty or forty years ago to speak of future events, which in part have been

already realized. "Curiosity is natural to the soul of man, and interesting objects have a powerful influence upon our affections. Let these influencing powers actuate by permission or disposal of Providence, from selfish or social views, yet in time the mysterious will of heaven is unfolded, and we behold our conduct from whatever motives excited, operating to answer the important design of Heaven. Thus we behold Kentucky an howling wilderness. Here, where the hand of violence shed the blood of the innocent; where the horrid yells of the savages, and the groans of the distressed sounded in our ears, we now hear the praises and the adoration of our Creator; where wretched wigwams stood, the miserable abode of savages, we behold the foundations of cities laid, that in all probability, will equal the glory of any upon earth. And to view Kentucky situated upon the fertile banks of the great Ohio, rising from obscurity to shine with splendour, equal to any of the stars of the American hemisphere."

On the 1st of May, 1769, Daniel Boon left his residence on the Yadkin river, N. C. in company with John Finley, John Stewart, Joseph Holden, James Monay, and William Cool.—They hunted and gamboled through the New Country, Ky. till the 22d day of December. "This, day," says Boon, "John Stewart and I had a pleasing ramble, but fortune changed the scene in the close of it. We had passed through a great forest, on which stood myriads of trees, some gay with blossoms, others rich with fruits—nature was here a series of wonder, and a fund of delight. Here she displayed her ingenuity and industry in a variety of flowers and fruits beautifully coloured, and elegantly shaped and charmingly flavoured; and we were diverted with innumerable animals presenting themselves perpetually to our view. In the decline of the day, near Kentucky river, as we ascended the brow of a small hill, a number of Indians rushed out of a thick *cane-brake* upon us, and made us prisoners."

This scene seems to be laid in December, and appears singular. It may be a mistake as to the month, but the climate of this state has changed very materially since its first settlement. It would scarcely be believed, yet it is a fact, that during the great revival of religion of 1801, 2, 3, in Kentucky and Tennessee, in the month of January a *Camp-meeting* was held several days in the woods in Tennessee; and so mild was the season that fire was only necessary to cook with. *Bees* were swarming about this time in such vast numbers, that the people became alarmed, supposing it *ominous* of some change in nature; and what was equally singular this season, a gentleman of veracity informed me, that the dew drops from the *pine* trees fell in such quantities on the leaves below, that it was gathered

where he was in North-Carolina, in spoonfuls at a time, apparently pure honey. He will vouch for the fact if required. He was also at the Camp-meeting.

On Col. Boon's making his escape from the Indians, his fellow prisoner was killed. He met his brother by accident in search of him in the wilderness. His brother, (Squire Boon) returned to the settlement for horses and ammuition on the 1st of May, 1770, and leaves Col. Boon alone. "I confess," says he, "I never was before under greater necessity of exercising philosophy and fortitude; I was without bread, salt, or sugar, without company, or even a horse, or dog. A few days I passed uncomfortably. The idea of my family, &c. and a thousand dreadful apprehensions presented themselves to my view, and if indulged disposed me to melancholy."

"One day I undertook a tour through the country, and the diversities and beauties of nature I met with, in this charming season, expelled every gloomy and vexatious thought. Just at the close of day the gentle gales retired, and left the place to the disposal of a profound calm. Not a breeze shook the most tremulous leaf. I had gained the summit of a commanding ridge, and looking round with astonishing delight beheld the ample plains, the beauteous tracts below. On the other hand I surveyed the famous river Ohio, that rolled in silent dignity, with inconceivable grandeur. At a vast distance I beheld the mountains lift their venerable brows, and penetrate the clouds. All things were still. I kindled a fire near a fountain of sweet water, and feasted on the loin of a buck, which a few hours before I had killed. The sullen shades of night soon overspread the whole hemisphere, and the earth seemed to gasp after having moisture. My roving excursion had this day fatigued my body, and diverted my imagination. I laid me down to sleep, and I awoke not until the sun had chased away the night. I continued this tour from day to day equally pleased as at the first." "I returned to my old camp, nothing had disturbed it. I did not confine my lodging to it, but often reposed in the thick *cane-brakes* to avoid the savages, who I believe often visited my camp; but fortunately for me in my absence." "In this situation I was constantly exposed to danger and death. How unhappy such a situation for a man to be tormented with fear, which is vain if no danger comes, and if it does, only augments the pain! It was my happiness to be destitute of this afflicting passion. The prowling wolves diverted my nocturnal hours with perpetual howlings; and the various species of animals in this vast forest, in the day time were continually in my view."

"Thus was I surrounded with plenty in the midst of want. I was happy in the midst of dangers and inconveniencies. In

such diversity it was impossible I should be disposed to melancholy. No populous city with all the varieties of commerce and stately structures, could afford so much pleasure to my mind as the beauties of nature. Thus through an uninterrupted scene of sylvan pleasures I spent the time, till the 27th of July, when my brother met me at our old camp, and in the latter part of 1771, I returned with him and found my family in happy circumstances."

Reviewing the rise and progress of these Western regions, says an author in his address on that subject to its inhabitants, "The recital of your happiness will call to your country all the unfortunate of the earth, who having experienced oppression, political or religious, will there obtain deliverance from their chains. To you innumerable multitudes will emigrate from the hateful regions of despotism and tyranny; and you will surely welcome them as brothers"—*to that land*, "where agriculture, industry, laws, arts and sciences flourish, where afflicted humanity raises her drooping head; where springs a harvest for the poor; where conscience ceases to be a slave—where government protects, and nature makes reparation for the creation of man, and establishes an asylum in the wilderness for the distressed of mankind." "Let the memory of LYCURGUS who banished covetousness; of LOCKE who taught the doctrine of toleration; of PENN who founded a city of brethren; of WASHINGTON the defender of liberty," ever be your illustrious examples.

"In your country, like the land of promise, flowing with milk and honey; a land of brooks of water, of fountains and depths, that spring out of vallies and hills,—a land of wheat and barley, and all kind of fruits, you shall eat bread without scarceness, and not lack any necessary of life; where the mildness of your air is so great that you are not chilled with the cold of *Capricorn*, nor scorched with the burning heat of *Cancer;* you neither feel the effects of infectious fogs nor pestilential vapours. Thus, your country, favoured with the smiles of Heaven, will probably be inhabited by the first people the world ever knew." I may add, may God grant, that they may be the best.

THEOPHILUS ARMENIUS.

Feb. 10, 1820.

Mount-Carmel, Edward's county, Illinois, July 26, 1820.

Messrs. Bangs and Mason, Editors of the Methodist Magazine.

DEAR BRETHREN,

PURSUANT to direction I enclose you a copy of the Constitution of "The Methodist Missionary Society of Mount-Carmel." We are here in our infancy, both as to our settlement

and establishment: But generally of "one heart and of one mind." The objects embraced in the Constitution have for many years been contemplated by us, as well as those for which the settlement was formed, (the education of our own children.) And although some of us are occupants of our rough cabins, and others just getting into better tenements, yet we have begun to look around us, to see what good we can do to some of our unfortunate fellow-beings. We have endeavoured to lay a good foundation, and if we do but little we trust that posterity will build upon it. The government has some time since been addressed, and its assistance promised us. We trust, brethren, that our Missionary who will be employed during this fall and winter to visit the Atlantic states and pass through the cities, will find our friends and brethren in these old mother states, with ears open to listen to our story, and hearts and hands ready to aid us in some small contributions toward the furtherance of our humble undertaking.

I am, very affectionately,
Yours,
TH. S. HINDE.

P. S. Since we commenced our arrangements as to our present plan, we rejoice to learn through the medium of the Methodist Magazine, that the General Conference has so zealously espoused the same cause. We shall be happy to act in unison with the General Missionary Society established by them, and hope that we shall not be considered, when it is organized, an unworthy auxiliary. T. S. H.

AT a meeting of a number of the citizens of Mount-Carmel, in Edward's county and state of Illinois, at the place of public worship, pursuant to appointment, in the afternoon of Saturday, July 22, 1820, for the purpose of taking into consideration the establishment of an Indian free school and Indian missions, Elias Stone, (a travelling preacher) was chosen Chairman, and Thomas S. Hinde appointed Secretary, when the following Constitution (after a suitable address on the occasion was delivered by Mr. W. Beauchamp,) was reported, and adopted.

CONSTITUTION.

Art. 1. The society shall be denominated, "*The Methodist Missionary Society of Mount-Carmel;*" the object shall be to promote civilization and religious knowledge among the Indians.

Art. 2. Any person who shall contribute two dollars annually to the funds of the society, shall be a member of it; and any person who shall contribute twenty dollars at one time, shall be

a member for life. Not less than twenty members shall constitute a quorum in the meetings of the society.

Art. 3. The concerns of the society shall be under the direction of a board consisting of a President, Vice-President, Five Managers, a Secretary and Treasurer, and shall be annually chosen in general meetings of the society from its members. Each of the above officers shall have a vote, and not less than five of them shall constitute a quorum.

Art. 4. The board shall have power to make such regulations and by-laws as may be necessary to carry the object of the society into effect.

Art. 5. It shall be the duty of the secretary to record all the transactions of the society and of the board, and to correspond under the direction of the board with individuals and other societies.

Art. 6. The Treasurer shall keep a fair account of the financial concerns of the society, shall receive, contribute, and pay them out by order of the board.

Art. 7. The first particular object of the society shall be to establish a school at Mount-Carmel for the instruction of Indian children, according to the plan issued from the War department by the Hon. J. C. Calhoun, Sept. 3, 1819, and a supplement thereof issued Feb. 29, 1820.

Art. 8. The second particular object shall be, to afford means, as soon as the funds will justify it, to send, under the direction of the Missouri Annual Conference, one missionary, or more, to preach the gospel to the Indian tribes.

Signed in behalf of the Society.

ELIAS STONE, *Chairman.*

TH. S. HINDE, *Secretary.*

The Society being formed, proceeded to the appointment of its officers, when David Sharp, the P. E. of Illinois district, was chosen president; William Beauchamp, Vice President; Th. S. Hinde, Secretary; Scoby Stewart, Treasurer; John Ingersoll, John Tilton, Edward Ulm, Thomas Gould, Joshua Beall, Managers.

The members united in the Society were, Elias Stone, Wm. Simonds, John Groves, Fletcher Creighton, Abraham Russel, Thomas H. Hinde, Samuel Riggs, Stephen Simonds, William Stone, John Lucas, John Voorheis, Charles Riggs, James Johnson, William Simonds, jr. B. Harvey, John Brown, Jos. Jones, Michael Fettinger, Elijah Harris, John Wooster, Isaiah Lewis, William Wilson, Lemuel Barlow, Samuel Gordon, Solomon Kennip, Elijah Simonds, Isaac Ingersoll, Benjamin Ingersoll, Archibald Millrose. *Coloured men,* John Buntin, Daniel Brown.

Ladies. Mary Beauchamp, Belinda Hinde, Charity Barlow, Lyda Simonds, Jane Dickson, Eliza Simonds, Elizabeth Rigly, Mary Beauchamp, jr. Grace Rigly, Judith Beall, Sarah Ann Reave, Mary Rigly, Elizabeth Johnson, Mary Johnson, Rachel Riggs, Sarah Shreader. Total 56.

At a meeting of the board of managers appointed above on Tuesday, July 25, 1820, after making preparations for the employment of a Missionary to travel through the states, and other arrangements for carrying into operation the objects of the Institution,

Resolved, That the Secretary be instructed to make out a copy of the Constitution, and lists of the names of the members of the Institution, and forward them to the Editors of the Methodist Magazine, published in New-York.

A true transcript.

TH. S. HINDE, *Secretary.*

AN ACCOUNT OF THE WORK OF GOD IN CANAAN, N. Y.

Canaan, March 16, 1820.

RESPECTED BRETHREN,

I TAKE this early opportunity to send you a sketch of the glorious work of God going on in this place, which, if you think proper, you can publish in your useful miscellany.

We can but admire the peculiar manifestations of divine goodness to the people in this section of the town. To open the way to a particular detail of the present work, I think it proper to notice the rise of Methodism in this neighbourhood. In the year 1805 two or three families belonging to this branch of the church of Christ, moved from Goshen, Con. Soon after they arrived, they found it necessary to unite themselves together and to have regular meetings. They accordingly met on every Sunday and Thursday. Their number consisted of only six or seven persons. When they met they often remembered with tears the society they had left, and the privileges of which they were now deprived. For three or four months after they established their meetings, a neighbour seldom came in to unite with them in the worship of God, even on the Sabbath; but the Lord often visited them to the joy of their souls. Sometimes a ray of hope would break through the dark cloud of gloomy prospects that surrounded the little band, and their drooping spirits were revived with the hope of better times. In the following November the author of this sketch, the first in the neighbourhood, became the subject of awakening grace. In the month of December, Elijah Chichester and N. U. Tompkins,

who then travelled on Lebanon circuit, attended a few appointments in this place. These heralds of free grace brought certain strange doctrines to the ears of some of the people, and some inquiry was awakened in their minds, whether these things were so. In the month of March, 1806, a society was formed of eight members. On the 29th of January previous to the forming of the society, I found peace with God; and in the April following I united with the church. The Lord now began to work. In the course of the year the society increased to about thirty. From this time until the year 1808, nothing special appeared, except now and then an individual was brought to find favour with God, and joined the church.—In the year 1808 a revival broke out, and for a short time went on gloriously; fifteen or twenty souls were delivered from the bondage of sin, and brought into the liberty of the children of God. But the work was opposed by some professors, who held up doctrines in opposition to the doctrines of free grace. A declension in the work soon took place. This revival, however, with the labours of brother R. Flint, a local preacher, was the means of opening the eyes of the people, to distinguish between truth and error. In 1813 a cloud of mercy passed over this part of the town, and a refreshing shower watered the plants in Zion. Several souls were awakened and converted. In 1815, in the month of May, the minds of the people became serious: some inquired what they must do to be saved. After the Annual Conference the work became more general. The brethren and sisters began to wrestle ardently with God in prayer, for the deliverance of souls. One evening at meeting, the power of God came down like a rushing mighty wind: one young man was seized with awful horror, and soon fell prostrate on the floor. His piercing cries were, God be merciful to me a sinner. Being unable to walk, some friends assisted him home. Soon after he found peace, and became a useful member in the church. In this meeting several found redemption in the blood of Christ, among whom was a young woman by the name of Polly Chamberlain. She had no earthly parents living. About midnight the pressure of unpardoned sin became so intolerable she sunk down into the arms of her aunt, and cried out, Save, Lord, or I sink. Soon after we were engaged in prayer for her. It was said by him who was mouth in prayer, Save, oh Lord, save this soul, who appears to be sinking. She cried out, I am not sinking, but rising. Quick as a flash of lightning her notes changed; she began to utter glory to God in the highest! Jesus has come! my soul is happy! O glory! In this young woman there appeared something very extraordinary. From the time she engaged in this glorious cause, she manifested an unshaken confidence in God. Sobriety without sadness, cheerfulness without

levity, were prominent traits in her character; and prayer and praise occupied much of her attention. She often became so transported with a view of that glory which awaited her, as to loose her bodily strength. It has often been remarked by those who were intimately acquainted with her, that the rapid progress she made in the divine life, denoted her stay to be short in this world. This remark proved true; for in less than five years after she found peace with God, she was called to leave this vale of tears. She attended quarterly meeting in the autumn of 1819, for the last time, in Tyringham, and in love feast she spoke with clearness, and expressed a lively prospect of gaining a crown of glory beyond the grave, and said, *It will* not be long before we shall meet in a love feast above. *At the* sacrament the Lord was present: Polly lost her strength, and was unable to hold the bread or the cup. She whispered, I shall soon drink it new in my Father's kingdom. This expression was noticed by several: It proved true, for in November following, she left this world, after a short illness of two weeks. The church militant has lost a valuable member: she was beloved in life, and her death is lamented by her friends. We believe, however, that our loss is her gain. By means of this revival about twenty were added to the church, the most of whom remain faithful. The church has enjoyed precious seasons from the time of this revival to the present: Peace and harmony have prevailed.

(To be Continued.)

STATE OF RELIGION IN UPPER-CANADA, IN A LETTER ADDRESSED TO THE EDITOR.

Niagara, U. C. July 28, 1820.

Rev. and Dear Sir,

Your letter to Brother C. of the 4th inst. was received, and your respects presented to a number of your former acquaintances, who were hoping, after an absence of fifteen years, to have seen you at the Conference.

As you received your first religious impressions, as well as commenced your ministerial labours in this country, you will be gratified to learn some interesting particulars of our religious state in Canada. At the Genesee Conference, which has just closed its session in this place, about one hundred preachers were present; eighteen were admitted on trial; thirty brethren, after previous examination and election, received from Bishop George the imposition of hands, and one hundred and twenty-two were appointed to labour in the different circuits and stations. Several circumstances were calculated to render the or-

dination solemn and affecting. The congregation being much too large on Sabbath to be accommodated in the Meeting-House, were in the afternoon assembled in the grove, at the extremity of *Lundy's Lane*. All attention, solemnity and order! and the solemnity of the scene was heightened by the never ceasing roar of the Niagara Falls, which was calculated to awaken in the mind a remembrance of HIM, whose "*voice is as the sound of many waters.*" Before many witnesses twenty brethren stood up in the grove (most of them young men) assented to the solemn requirements of the church, and were ordained to the ministry. How great the contrast between this assemblage and the purposes of the meeting, and that of July, 1814, when two contending armies contested the palm of victory! In that terrible and sanguinary conflict, hundreds were slain,—their bodies committed to the flames, and the broken fragments of burned bones were left to whiten on the plains! But now a dispassionate multitude eagerly listen to the word of life,—a lovely band of enterprising youth were enlisted in the sacred warfare; and one hundred and twenty-two are waiting for their appointments to engage the common enemy in the field of action. A more glorious warfare this, whose Captain laid down his life for his enemies, whose victory is no less certain than the promises of God are sure, and whose employments are to save men's lives, and not to destroy them.

It is worthy of remark that some of these young men were engaged in the memorable battles of Chipaway and Lundy's Lane; and having since been called by the Spirit of all grace to a more worthy enterprise, they have enlisted for life in the service of God and his people.

Religion in this province, we think to be on the rise. The last four years have been a season of harvest indeed, and revivals are still going on. The most favoured last year were in the back settlements of Augusta circuit,—the old settlement on Rideau-river, and the settlement on the river Thames, and these revivals are still progressing. During the last spring a very pleasing revival commenced in the city of Detroit. We have about twenty in society in that city, whose piety and faithfulness we trust will render them conspicuous as "a city on a hill whose light will not be hid." A meeting-house is also commenced there. A serious and weighty attention to the word continues to be manifest in almost every part of this province. The people in general appear to love the plain truths of the gospel.—According to a calculation we have just made, there are in this province, about two hundred and eleven public teachers, who are professionally engaged in instructing the people in the way of life. They are as follow: Church Clergyman, sixteen: Presbyterian and Congregational, fifteen: Baptist ministers and

preachers, eighteen: European Methodist Missionaries, five: Preachers of the Society of Friends, about ten; Mennonests and German Baptists, seven—total seventy-one. Beside these we have Itinerant Methodist preachers, twenty-eight: Local preachers, forty-seven: public licensed exhorters, sixty-five—one hundred and forty. In all two hundred and eleven. There may be others which do not at present occur to our minds.

When it is considered that these two hundred and eleven employ themselves on sabbaths, (thirty of whom itinerate continually through the settlements, preaching from once to thrice a day) together with the numerous meetings for prayer, as well as sabbath schools (which thank God are increasing), the inhabitants in this province, can hardly be considered as being destitute of the means of grace.

We remain affectionately,

Your Brethren in the gospel of Christ,

H. RYAN,

W. CASE.

WESLEYAN MISSIONARY SOCIETY.

Extracts from Speeches delivered at the last Anniversary of the Wesleyan Missionary Society, London.

The Rev. RICHARD WATSON, read the report, which took a view of the different Missionary Stations of the Society beginning with Europe. The Society has eleven Missionaries in Ireland, five in France, and one in Gibraltar. The report then made the tour of Asia, Africa, and America, particularly the West India Islands: the whole comprising upwards of eighty Stations, upon which are employed near 140 Missionaries belonging to the society. The report dwelt with some detail on the exertions of the Society in Ceylon, where the native schools communicating instruction to upwards of four thousand five hundred children, are especially promising. Female schools, which, in India, are a perfect novelty, have also been lately instituted in that important island, and the Society has voted to this department alone for missionary labour in Ceylon, an annual sum of 1000*l*. The Report likewise referred especially to Jamaica, where the societies during the last year, had an increase of more than one thousand members, besides five hundred in other islands;—and to British North America, where many of our countrymen and fellow subjects are most lamentably deficient of the means of religious worship and instruction. The report concluded with a statement of subscriptions and donations, among which were items of generous donations from various gentlemen and members of colonial legislative assemblies in the West Indies, and 500*l* from General Boyer, President of the Haytian Republic.

JOSEPH BUTTERWORTH, Esq. then read part of a letter from a gentleman of the highest judicial authority in India, stating, that not only was superstition tottering there, but the absurd distinctions of caste were giving way, so that the Indian ladies now began to visit and hold intercourse with the European ladies, a circumstance never known in that country till very lately. The system too of instructing the females, is likely entirely to remove the prejudices of caste; for such was the depravity of the native females, that it would not be proper to admit them to the families of Europeans, even on visits, till they have been prepared by instruction.

The Rev. ADAM CLARKE, L. L. D. observed, that the report stated the wants of the world, the exertions made to supply those wants, and that these exertions had been crowned with the blessing of God;—that there was yet a wide and extensive field open;—that those circumstances which formerly

rendered all their exertions of comparatively little effect were now removing, and that there was every reason to expect greater and more excellent things. These were reasons why we should exert ourselves. We might wish well to the work; but we must learn to do more. He had known persons who would give their *prayers* by the half hour together, but would not give *one shilling* from their purses; he accounted such piety as sounding brass and a tinkling cymbal. He believed God had brought every human being into the world, that he might do good in proportion to the good that he hath received from his Maker. If he could lead their hearts to those feelings which would be excited by the sigh of a poor heathen just awakened from a sense of his errors, he should not doubt of leading their hands in their pockets, and of inducing them cheerfully and liberally to come forward in so good a cause.

The Rev. Mr. James, of Birmingham, said, that a purer beam of glory, could never encircle the brow of mortals than that of bearing a part in the cause of Missions. He had listened to the contents of the Report with feelings of esteem, delight, and gratitude to God, who had put it into the hearts of his people to devise such liberal things, and who had enabled them thus to direct their energies for the promotion of his glory. He remembered an anecdote of Cowper, who, hearing a man singing the praises of his Maker, could not help exclaiming, "Bless you for so praising Him in whom my soul delights!" And he (Mr. J.) could not help saying, "Bless you, for doing so much in the cause of Him, whom if I know any thing of this heart, I love." He had never attended a meeting, in which he had been more affected; he believed his feelings and those of his friends were reciprocal; and this communion of feeling proved that the Christianity which both he and they professed, was the religion of the New-Testament. We have been, said he, accustomed to look to our own respective Societies, and each to say, "This is our cause!" But he rejoiced to see that communion of feeling and of interest which now pervades the members of Missionary Societies. The Missionary field is one, notwithstanding it is occupied by various labourers: If one suffer, all suffer with him; and if one rejoice, all rejoice with him. When you are successful, we will rejoice with you; and when we are prosperous, you will rejoice with us. When we are labouring and are disappointed in our expectations, we doubt not of your condoling with us; and when you are in similar circumstances I am sure we shall sympathize with you. Your success is indeed our success: and our success in the London Missionary Society, is your success. Missionary societies have one object in view; and, Sir, in their common exertion I rejoice; and I will be a member of every missionary society. Mr. J. could not but very highly respect the man, who, leaving his country, the house of his fathers, and the endearing relations of Britain, became an ambassador to Christ for the Heathen. Had Providence denied him every other opportunity of evincing his love for the missionary cause, he should esteem it an honour to bear the luggage of the pious missionary to the beach; and while the ship, enriched with so valuable a cargo for the heathen world, disappeared from his view, to commend him in his humble prayers to the fatherly protection and blessing of the God of missions. He blessed God on account of Africa, that the very nation which had done her the greatest possible outrage, would now be the means of communicating substantial blessings to her. With regard to the schools in Ceylon, they would be the means of removing one of the greatest obstacles to the spread of Christianity. It would be like strangling the hydra superstition in the birth, and would open a glorious way for ultimate success. He (Mr. J.) now begged to say a word or two with respect to ways and means. We do not speak for nothing. Missions, Sir, to the Pagan world cannot be supported without pecuniary aid; and it is the imperious duty of every professor of Christianity to contribute according to the means he is blessed with by Providence. He knew a good man in Berkshire who had a cherry orchard. He bethought himself what he should do for the Missionary cause, and at length selected two cherry trees, the fruit of which he would most sacredly devote to the aid of Missions: nor did he learn that these trees suffered more from blight or mildew than any others. When his friends occasionally visited him, he allowed them the full range of his orchard. "Of every tree in the garden you may freely eat, but of these two trees ye shall not eat:—they belong to God"—The fruit was carefully kept separate—was brought to market and the proceeds remitted to the Missionary Society.

No part of the price was kept back, and last year near thirty shillings, the produce of these two trees, was sacredly appropriated to the cause of Missions. Every man, Sir, has not his cherry orchard, but every man may render unto God a tythe offering of the little he possesses. It is the offerings of the many, which replenish our funds, invigorate our spirits, and, nerving our arm, impel us to renewed efforts and to increasing success.

The Rev. GEORGE BURDER, Secretary to the London Missionary Society, was glad of an opportunity to express in that manner his good will to the Wesleyan Missionary Society. Differing as he did with the members of that Society on certain topics, he could gladly co-operate with them. No Society had more strenuously exerted itself, or had been rendered more extensively useful. He could most cordially say, "Grace be to all who love our Lord Jesus Christ in sincerity:" and none who knew the spirit and operations of that Society, could doubt of their loving him,—for their faith worked by love.—There was no fear of the two Societies crowding together, so as to impede each others's usefulness; but on the contrary, he rejoiced to see such a good understanding between them. He thought they might be made a mutual blessing, and might greatly assist each other. He recommended to the people prayer for the Officers of the Society and the Missionaries. They were not to suppose that they had advanced far in the great work. Perhaps there are not more than five hundred Missionaries in the whole world, and there are five hundred millions who have never heard the gospel; and of these, twenty millions are annually dropping into eternity. We must exert ourselves to make known to as many of these as possible the way of salvation. Our success in this way may not have caused us to exert ourselves so much as he hoped we would do. God would soon raise up, in the course of his providence, converted heathen to preach the gospel; as on the present system, it had been calculated that it would take no less than FIVE THOUSAND YEARS to convert the whole world.

JAMES WOOD, Esq. of Manchester, declared, the cause of Christian Missions was at all times entitled to the most serious consideration, but he thought we did not sufficiently consider its importance in reference to ourselves. For his part, he could not think or act in that cause without feeling something of a participation in those blessings which he wished to communicate to others; he had never given a pound to Missions but the Lord had given it back with a sort of interest peculiar to himself. How comes it to pass, he asked, that while there are six-eighths of the human race perishing for lack of knowledge, we can riot in all the pleasures of this life! He was satisfied, if we had a proper conviction of the miserable state of the heathen world, instead of having to talk of 26,000*l*, expended by this Society, we should have to speak of 60,000*l*. He who has commanded us to preach the gospel to every creature, has certainly furnished us with the means of supplying their necessities.

The REV. JOHN DYER, Secretary to the Baptist Missionary Society, considered that whatever opinion any person might form of these institutions, they in reality constituted a feature in the Christian church which had not been found in it since the days of the Apostles. The time is not far gone by, since the servants of Christ were called to suffer for his sake; but too much even of that time of partial persecution had been spent in establishing or in defending particular systems, rather than diffusing the grand and essential blessings of salvation to a perishing world. He accounted the cause in which they were all so heartily engaged to be the work of the Lord. In Missionary Societies God had brought forth all the varied forces of the church, to bear upon the ranks of the enemy. Not only ministers, but all ranks and degrees were engaged in this work, and must be so, till the gospel has visited every part of the world. He rejoiced at the co-operation of different Christian denominations; it tended to bring the hearts of Christians nearer together. He blessed God that the different Missionary Societies considered themselves as co-adjutors bound by Christian love to help each other in every case. Mr. D. then read a letter just received from one of the Baptist Missionaries at Bengal, which stated that one of them while preaching, was interrupted by a Brahmin, who told him if he were to go about to establish schools he would do a good work. The Missionary replied, "I have no objection to establish schools for females, if you will lend me your aid. "Females!" said the Brahmin, "they are not the proper objects of instruction." "But females," said the Missionary, "must either go to heaven or hell." "They know the way to

hell," replied the Brahmin, with the utmost indifference, "let them go there." How different were the sentiments of that assembly—they, he was sure, would heartily support the Female Schools, of which they had that day heard.

The Rev. RICHARD WATSON, in acknowledging the vote of thanks to the General Secretaries, said, that he had had the pleasure of lately witnessing other Meetings, some as large as the one before him, animated by the same spirit of interest for the heathen world, and desirous of extending the victories of the Redeemer. This was encouraging; for why did God diffuse this spirit throughout the land, if he had not some mighty work to perform? And if this feeling be of God, we may safely argue that it is the intention of the Lord to spread the knowledge of his truth, and very speedily to bring the nations of the earth into his fold. He viewed the kind assistance rendered by ministers of different denominations as very encouraging. This approximation was a most hopeful circumstance; it would give to Christianity the most decided superiority in the world. Heathens themselves must be constrained to acknowledge, when the gospel is sent to them, "This is the result of the love of God, which is so conspicuous in all the meetings of the Christians." The excellent preacher (Dr. Clarke) who preached on Friday morning, had told the congregation, "he should hate his scoundrel heart if he did not love all mankind." Why Sir, I too should hate my heart, and I have no objection to use the expression in full, and to say, I should hate my "scoundrel" heart, if I did not wish well to all our sister Missionary Institutions. They are all employed in endeavouring to communicate to the world the benefits of Christianity. And shall we not love them and admire their efforts? Mr. W. then took a view of the different Missionary operations throughout the world, and especially of the Board of Missions in America. The American Christians are coming forward in a most astonishing manner; they make the most surprising calculations; their designs are gigantic and overwhelming. He observed, that there was a period pointed out in Prophecy, when the Spirit shall be poured out upon all flesh, and he doubted not but the conversion of the world would be both rapid and glorious.

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Obituary.

DEATH OF MRS. MARY HYDE.

MARY, daughter of Samuel and Honor Goodrich, and wife of James N. Hyde, was born in Middletown, Connecticut, and died at Wilkinson, Mississippi, Oct. 13, 1819, aged twenty-eight years.

While on a visit to this town, she received the melancholy intelligence of the death of her beloved daughter, Ann Printis, and of her brother's two nieces, with many other of her friends —all of whom suddenly fell victims to the yellow fever, which raged with violence at that time.

These awful strokes of divine providence affected her very sensibly, and seemed to prepare the way for her own sickness, and contributed, in some degree, towards its fatal termination.—After twelve days illness, her sympathy with others who had been bereaved of near friends, was too powerful for a delicate constitution. During her sickness, her expressions all indicated great humility of mind, and perfect resignation to the divine will. She calmly resigned herself to God, and was enabled cheerfully to have the most tender earthly ties severed.

During her illness, she often praised God for His goodness in keeping her from suffering no more than she did. While able she exhorted and advised others to *prepare to meet God.* While listening to singing, she observed, "It is like the music in heaven." Her countenance was truly expressive of a mind deeply devoted to God, and expecting the felicities of heaven; but as she desired to close her eyes in death without witnessing the sorrow of her friends, she refrained from speaking much, except now and then a few words, which, indeed, denoted an unshaken confidence in God her Saviour.

The subject of this memoir, although she finished her mortal course before she had attained the meridian of life, did much in the service of God. She had been, in early life, taught the

great principles of Christianity, and also experienced their renovating influence upon her heart. She was awakened to a sense of her lost condition under the preaching of the Rev. Ezekiel Cooper. Under the instruction of pious parents, and the use of the ordinary means of grace, she found *peace with God through faith in the Lord Jesus Christ*, and also became a member of the Methodist Episcopal Church. Religion, which now dwelt in her heart, became the actuating principle, and the great business of her life. Blessed by nature with an amiable disposition, a prepossessing address, and raised by grace to those benevolent feelings which prompt their possessor to deeds of charity, she was ever active in doing good, to the full extent of her ability. While residing in New-York, which she did for some years, she was engaged in union with other Christian females, in contributing, through the medium of the "Female Assistance Society," (of which she was a zealous member,) to the necessities of the *sick poor*. When her own means failed, through this medium, she gladly visited the abodes of wretchedness, carrying the temporal bounty of others. At the time when the late war (O! scourge of humanity,) took from home husbands and sons, leaving many widowed and fatherless, she became to some of them an angel of comfort. Besides affording them pecuniary assistance, her fervent prayers were often heard by the beds of affliction, that a merciful God might take them under his special protection.

Much, indeed, might be said of her works of love. But, like other humble Christians, she did not work to be seen of men. Many, in *that day* will say, "We were sick and she visited us." Neither the poverty of their condition, nor the wretchedness of their habitations, prevented her personal attendance. The tear of sympathy and gratitude from the eyes of those who were blessed with her visits, will embalm her memory, and testify to her Christian benevolence.

In the course of divine providence she was called to leave New-York, and went to reside, with her family, in New-Orleans. Here a new field was opened for usefulness. And though she neglected not her domestic duties, the interest of her Redeemer was not forgotten. The missionaries of Christ, who came to benefit souls, had her particular regard. To encourage them in their arduous work, she always strove.

Many in this city, and adjacent country, can bear witness to her solicitude in directing them in the way of salvation, particularly in Wilkinson, where she finished her work, and went to her great reward. Even the unlettered sons of Africa, will not forget to eulogize her memory, as they pass by her silent grave, and say, *There lies my friend, who instructed me in the way of salvation.* May her example of piety and benevolence be imitated by her surviving friends and relatives.

Poetry.

For the Methodist Magazine.

STANZAS

Written after uniting with a beloved circle in Family Prayer.

WHENCE is this calm that steals across my breast,
This happy presage of eternal rest?
Whence the warm tears that wet my conscious cheek,
And deep emotions that I cannot speak?
While all is peaceful as the summer lake,
Ere zephyrs blow, or curling billows break?

Say, was it fancy?—or did Seraphs bend
Their snowy plumes, to join the blest employ?
To songs of praise their harps of rapture lend,
And add new triumph to the Christian's joy?
Methought etherial were hovering nigh,
To catch the notes, and waft them to the sky.

'Tis sweet to hear the grateful anthem rise,
From hearts all glowing with devotion's flame,
To catch the warm hosanna as it flies,
And bear some tribute to the Saviour's name;
'Tis sweet, my soul, with reverent awe to bend
Before thy God, thy Father and thy Friend.

Lowly, I bow before his gracious Throne,
And cast my soul on his paternal care,
And ask, will Heav'n my feeble homage own,
And mercy stoop to hear a sinner's pray'r.
Yes, Mercy smiles, my God admits my claim,
And in his book of life enrols my name.

Now may the flattering world in vain assail,
Or pleasure tempt, or vanity allure,
My heart is fix'd—though earth and sky should fail,
Eternal Truth and Mercy are secure,
And in his *hidden temple* God reveals
That *mystic light* the true believer feels.

CAROLINE MATILDA.

September 14, 1820.

THE

METHODIST MAGAZINE.

FOR NOVEMBER, 1820.

Divinity.

From the London Methodist Magazine.

SERMON ON ROMANS VIII. 16, 17, BY JOSEPH BURGES.

The Spirit itself beareth witness with our spirit that we are the children of God; and if children then heirs, heirs of God, and joint heirs with Christ.

THE truths contained in the inspired volume, are, with the most adorable wisdom, adapted to our necessities; and, like the Divine Author, prove unto the man of God a very present help in the time of need. Are we suffering the afflictions incident to fallen humanity? A spirit of despondency would lead us to conclude that these are marks of the Divine displeasure or inattention, and would suggest the inference expressed by Jacob, "All these things are against me." To prevent this, the Spirit itself beareth witness with our spirit that we are the children of God; consequently, our trials are no indication of the Divine anger; but, on the contrary, a proof of the apostle's assertion, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth: God dealeth with us as sons, for what son is he whom the Father chasteneth not?"

That king of terrors is on his march, who will shortly drive us from our earthly possessions and friends; will tear asunder soul and body, and constrain the body to make its dark and dismal abode with corruption, earth, and worms. When this state of degradation is past, the most glorious and tremendous scenes that can possibly arrest the attention of an immortal mind will be presented to view. The Judge descending on his great white throne, attended by an innumerable company of saints and angels; the trumpet sounding louder and yet louder still; the irresistible summons which shall pervade the universe, Arise, ye dead; ascend, ye living; stand before the Searcher of hearts, the Judge of angels and men, give an account of the deeds done in the body; let not one thought, word, or action,

one motive, design, or expectation be concealed. With the utmost promptitude this command is obeyed. Then will the heavens pass away with a great noise; the elements which compose them shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up: the saints of the Most High shall be admitted into his presence, and seated upon thrones of eternal glory; but the wicked, and all the nations that forget God, shall be excluded the glory of his power, and everlastingly shut up in that fire prepared for the devil and his angels. Oh! who shall live when God doeth this?

Had we no assurance of our reconciliation with the Judge, with what anxiety should we look forward to that *decisive* period! But how graciously is the truth, which the text contains, calculated to save us from the fear of death and judgment, and to place us in a state of tranquility and holy joy before the tribunal of him whose Spirit beareth witness with our spirit that we are not only children of God, but heirs of God, and joint heirs with Christ? This witness, therefore, enables us to submit to the trials of life as salutary visitations from our heavenly Father, and joyfully to anticipate that period when we shall be put into the possession of our heavenly inheritance. The witness of the Spirit; the truth to which it bears witness; the causes which prevent our enjoyment of this blessing, are the subjects, an explanation of which will be attempted in the following pages.

I. The Spirit itself beareth witness with our spirit.

The darkness of the human intellect with regard to religion, the depravity and deceitfulness of the heart, as also man's total incapability to do any thing conducive to his salvation without supernatural direction and aid, are truths obviously exemplified in the conduct of fallen man. And hence it is undeniably evident, that from the first moment when spiritual light and influence are received in the soul, till that period when it shall be presented perfect in Christ Jesus before the throne of God, the work of salvation is carried on by Divine agency; and so conscious is the believer of this, that he lives in a state of absolute and continual dependance at the feet of him who says, "Without me ye can do nothing."

When, in confirmation of this doctrine, we descend to particulars, it will appear more conspicuous. And although we cannot explain nor conceive the mode of the Divine operation, yet the effects of it are felt and seen. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit."

The man who is so inattentive that he will not suffer the Spirit of Truth to introduce him to himself, remains in a state

of ignorance with respect to his real character. His sins and negligences he cannot deny, for their publicity renders this impossible; but he tells you he is sincere and sound in heart; that his frequent charities will, in some measure, compensate for his moral defects; that if in this compensation there be any deficiency, the mercy of God will supply it: in point of excellence, he is superior to many of his neighbours; and in addition to all this, as he acknowledges reformation is necessary, so he intends, at some future period, to call into exertion the resources of his mind, and to become eminently good. The turpitude of sin, the purity and justice of God, the spirituality and extent of the Divine law, the uncertainty of future periods, and his absolute inability to save himself, are subjects, which cannot penetrate the obscurity of his mind, till he receives from above that light which discovers to him the pollution of his conscience, the wickedness of his life, and his consequent guilt in the sight of an Omniscient Judge.

While the Spirit of Truth is thus enlightening his mind, the goodness of God leads him to repentance; and such a degree of gracious power is imparted, as enables him to evince the sincerity of his repentance by the renunciation of his iniquities. He now looks back with shame and sorrow upon his misconduct; his present sensations, arising from a consciousness of his depravity, are painfully acute; he has such an abhorrence of sin, and of himself on the account of it, that he resists every solicitation to it; endeavours to pluck out the right eye, and to cut off the right hand sin; and although in his own estimation he is now worse than ever he was before, yet in the sight of the world he is a reformed character.

This consciousness of his extreme unworthiness, and the utter incapacity which he feels to approach a throne of grace with that spirituality and fervour which God requires, constrain him to acknowledge, "I know not what to pray for as I ought;" but the same Spirit which hath thus divested him of all self-confidence, enables him to say, "The Spirit itself helpeth my infirmities, and maketh intercession for me with groanings unutterable."

Now we behold the sinner brought to the mercy-seat by the hand of God. He sees, he feels his sin and misery, endeavours to flee from the wrath to come, by shunning those sins which would expose him to it; he flees for refuge to the hope set before him; the Spirit of grace and of suplication is poured upon him; and the language of his heart is, God be merciful to me a sinner! Then why should it be thought a thing incredible with you, that the same Spirit which hath brought him into this state, should now bear witness with his spirit, that he is a child of God? Is this unreasonable? Does it surpass belief? No;

but, on the contrary, it would be one of the most unaccountable things in the universe, if a God of infinite compassion would thus expose to full view the depravity and misery of our soul, the moving of that hell beneath, which meets us at our coming; if he would thus open our access to his throne by the blood of Jesus; and, by his own Spirit, place us there as penitent suppliants; yet after all, abandon us to our fears and misery. This be far from thee, O Lord. Shall not the Judge of all the earth do right? As certainly, therefore, as we yield to that Divine attraction which leads us to the blood of sprinkling, so certainly shall we receive that witness which assures us of our adoption: that meridian evidence which puts our doubts to flight; that ardent hope which anticipates the skies.

The three grand marks by which the reality of this change is proved, deserve our attention. The first is, that peace and joy in the Holy Ghost which the believer experiences. Previous to the illumination of his mind, his laughter was madness, his pleasure was pain; his disappointments and vexations were numerous. Alternately elated and depressed by the momentary trifles of time and sense, he was a stranger to spiritual consolations. When aroused to an apprehension of his danger, then there was a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries: but now he is happy in a consciousness of the Divine favour; he has fellowship with the King of Glory, (O amazing, unutterable condescension!) he has access to the throne of grace, and can rejoice in hope of the glory of God.

The second thing which proves the reality of this witness, is the sanctification of his nature, and the implantation of that mind which was also in Christ Jesus. Purity and benevolence, meekness and humility, have taken up their residence in the soul. *There* also the Saviour sits on his throne, and has his delights among these children of men. *There* grace reigns through righteousness unto eternal life; and through the medium of his own experience, this man of God is taught that heavenly truth, "We all with open face beholding, as in the mirror of the gospel, the glory of Immanuel, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

The genuineness of this witness has a third proof in that conspicuous manifestation of grace which the conduct of the believer presents to the observation of every man in the sight of God. He is temperate in all things; just in his dealings; humane and beneficient to the children of want; alienated from the maxims and fashions of this world. Freed from censoriousness and from a spirit of retaliation, he puts the best construction he can upon the misconduct of others; and when acts of injustice or unkind-

ness committed against him render every extenuation inadmissible, even then, upon the first appearance of repentance and reformation, he is ready to forgive. His piety is no less apparent; he humbly walks with God, and waits upon him in all his appointed ordinances: he is alive to all the requirements of the Divine law; and says, I come to do thy will, O God. If Providence call him to submit to privations, to endure afflictions, to conflict with flesh and blood, with principalities, and powers, and spiritual wickedness in high places; and if the Lord seem to stand afar off, and to hide himself in this day of trouble, in the midst of all he says, "Though he slay me, yet will I trust in him." And with this Divine confidence there is an unostentatious display of fortitude and patience, of courage and exertion: unostentatious, because he is constrained to acknowledge, Not I, but the grace of God which is with me. Now the language of St. Paul is truly expressive of his state, "Our rejoicing is the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world."

II. The truth to which the Spirit bears witness, is one which embraces the temporal, spiritual, and eternal interest of the believer. The infinitude and eternity of glory, resulting from the relation in which we stand to God as his children and joint heirs with Christ, are unsearchable.

On this part of the subject, therefore a few remarks only will be offered. It may be needful to premise, that as these blessings are communicated through the death and intercession of the Son of God, and as our susceptibility of, and our power to retain them, are the effects of a Divine operation on the mind; so it is impossible to enjoy grace, or to anticipate glory, unless with the apostle we can experimentally say, "We are justified, we are sanctified in the name of the Lord Jesus, and by the Spirit of our God."

A wise and affectionate father, during the minority of his son and heir, supplies his wants, and leads him through that course of education and discipline which will best qualify him for the future management and enjoyment of his estate. So in consequence of our adoption, we may, during our probationary state, confidently expect from our heavenly Father every necessary good, every necessary information and correction; we may expect, through the guidance and controul of his superintending Providence, that all things shall be rendered conducive to the improvement and felicity of our minds; that they shall work out for us a far more exceeding and eternal weight of glory. And lest we should faint in the day of adversity, the Spirit which ascertains our acceptance in the Beloved, cries in our heart, Abba, Father.

With regard to the manner of our future existence, or what our employments and enjoyments will be in the heavenly state, we cannot form any adequate conjectures, perhaps no more than the unborn babe can with regard to its future existence in this world. But when that which is perfect is come, then that which is in part shall be done away. When our present inabilities to know, and our manifold impediments in the pursuit of knowledge, shall no longer retard our progress; when the powers and capacities of the mind shall be enlarged; when we shall see God as he is, and derive from his glorious and immediate presence an unceasing increase of wisdom and love, of purity and bliss; then shall we be able to exclaim with raptures, now inconceivable, Behold what manner of love the Father hath bestowed upon us!

(To be concluded in the next.)

Biography.

MEMOIR OF THE REV. EDWARD PAINE.

Communicated to the Editors, for the Methodist Magazine.

DEAR BRETHREN,

ON me devolves the painful duty of communicating to you the death of our highly esteemed and dearly beloved brother, EDWARD PAINE. He was drowned in the Susquehannah river, Tioga Township, State of New-York, the 8th ult. on his way to the Genesee Annual Conference. On Saturday evening he went in company with Brother Dana Fox, to the river to bathe. As he was about to retire from the water, when within five feet of the shore, and in water up to his middle, he put his head under for the purpose of wetting it; in this act he got strangled, and in his struggle staggered backwards into a deep hole, and soon went under. It was about half an hour before he could be got out, when every exertion was used to restore him; but it was too late,—his spirit had taken leave of its cumbrous clay, we doubt not, to inhabit a more glorious mansion.

Edward Paine was a native of Connecticut, was born the 8th of February, in the year 1777 of respectable and pious parents. He was awakened to a sense of his lost condition when about fourteen years of age, by the sudden death of his sister. From this time he set out to seek the Lord, and soon obtained pardon of his sins, and was enabled to rejoice in the love of God. At fifteen he joined the Baptist Church, of which he continued a member for several years. At length becoming acquainted

with the doctrines of the Methodist Episcopal Church, and conceiving them to be more consistent with the scriptures than those embraced by the church to which he belonged, he withdrew from the Baptists and joined the Methodists. He had long been sensible of the remains of the carnal mind, but knew not that it was possible to obtain deliverance in this life; but on becoming acquainted with the doctrine of scripture holiness, he resolved never to rest until he had found full redemption in the blood of the Lamb. With this resolution he started in company with his friends for camp-meeting: on his way he called at his father's, where he heard the Rev. Mr. Washburn preach from Psalms xlvi. 4. While the preacher was describing the city of God, such a sense of the Divine presence and the glory of that city, filled the mind of our departed brother, that he fell to the floor as one dead. Hitherto he had been remarkably still in all his devotions; but when his strength returned, and he was enabled to arise, he leaped, he walked, he rejoiced, and gave glory to that God who has power on earth, not only to forgive sins, but to cleanse from all unrighteousness. He testified that God had given him a clean heart, and renewed a right spirit within him—that he had filled his cup with blessings, so that he could rejoice evermore, pray without ceasing, and in every thing give thanks.

In the year 1809 he removed with his family to Waterford, Susquehannah, Pa. Methodism was at this time in a low state in that place. Brother Paine, who about this time received license to exhort, discovered an uncommon solicitude for the salvation of those around him, who were perishing for lack of knowledge. He soon established meetings among them for prayer and exhortation, and laboured day and night to bring them over to the faith of the gospel; and, to his unspeakable satisfaction, it soon appeared that his labour was not in vain. The few that professed religion appeared to take encouragement, and set out with fresh ardour in the service of their God. Awakenings also took place among sinners, and the cry for mercy was soon heard in almost every direction, and in a few months there were about forty added to society—the wilderness rejoiced—the solitary place was glad, and the desert blossomed as the rose. He was soon licensed as a local preacher, and extended his labours to the adjacent settlements, where he was rendered a blessing to many. After having laboured several years in the capacity of a local preacher with great acceptance, he began to be exercised about joining the itinerant connexion, that he might labour more extensively. His motives on this occasion were undoubtedly the most pure—at home he possessed a good living—was highly esteemed by all his neighbours—was honoured with the office of Justice of the Peace; and above all was

greatly beloved by his family, for whom he felt the strongest attachments. But these, however strong their claims, were insufficient to deter him; he resolved to sacrifice all for the church of God, and for the souls of men. Having made up his mind to travel, he offered himself as a candidate at the Conference, which was held at Lansing, State of New York, in July 1818, where he was received and appointed to Bridgewater circuit, where he travelled two years much to the satisfaction of the people. As a preacher he was plain and pointed, he studied more to profit his hearers than to please them—to win their souls to Christ than to gain their applause. As a Christian he ranked with the foremost; his experience in the things of God was deep, and his communion uninterrupted; his cup was often made to overflow, so that he was constrained to rejoice with joy unspeakable and full of glory. His deportment was the most solemn and impressive: his countenance, his conversation, and his conduct, all bespoke a mind deeply engaged in the great things of eternity. He appeared never to forget that the eye of God was upon him, nor that he was accountable to him for all his conduct. In waiting on God, whether in secret, family, or public worship, he was all devotion; he never appeared satisfied with the form, without the power—the shadow, without the substance. For family religion he was a strenuous advocate. He not only attended to the common duties of religion in his family, but several years previous to his death, he established family class-meetings, which he attended to sabbath mornings; these meetings were seasons of peculiar blessings to all present, particularly to his son, an only child, who was brought soon after their commencement to close in with the offers of salvation.

Though our beloved Brother Paine manifested at all times a deep engagedness in the concerns of another world, he appeared more peculiarly so towards the close of life. He was heard to observe, that he was not satisfied with barely getting to heaven; but was anxious to attain to all that height and fullness of glory, that God had given him a capacity to attain to, and enjoy. To his wife he often observed, that for him death had no terrors, that he was no more afraid to die than he was to fall asleep. Such was the life and experience of our beloved brother. His death was sudden; and the manner peculiarly afflicting. That such a man should be called away in such a manner, is to us altogether inexplicable: It is a proof, however, that God's ways are not like our ways, nor his thoughts like our thoughts. It only remains for us to submit to the dispensations of Divine Providence, however afflicting, being fully assured that sooner or later God will justify his ways with men.

August 29, 1820.

GEORGE LANE.

Scripture Illustrated.

For the Methodist Magazine.

ILLUSTRATION OF 1 PETER i. 6.

Wherein ye greatly rejoice, though now for a season, (if need be) ye are in heaviness through manifold temptations.

AMONG the many passages of sacred scripture, the truth of which may be tested by the experience of Christians, this is unquestionably one. And, if properly attended to, it is admirably calculated to guard against two extremes, into which we are very prone to run. While some seem to think that religion is calculated to elate the mind with unceasing joy, so as to remove the soul entirely beyond the reach of sorrow, others, no less erroneously, imagine that it is a mark of genuine experience to be in continual sorrow, to walk in darkness, and to be harrassed with doubts and fears. Both of these are corrected by the above words of the apostle. The Christian may *greatly rejoice* though in *heaviness through manifold temptations.*

According to the concurrent testimony of scripture in reference to this subject, it is the privilege of Christian believers to live continually in the favour of God, and to enjoy the abiding witness of the divine spirit, that they are now *accepted in the Beloved.* And while this testimony abides with them, they doubtless *rejoice with joy unspeakable and full of glory;* and, at times, they may be so elevated with this divine joy, as to be raised above all sorrow; but these seasons of great joy seldom last long; they are generally succeeded by severe temptations, to which all are more or less subject while in this house of clay.

They arise from a variety of sources. In addition to those presented to the mind by the agency of wicked spirits, temptations may arise from external circumstances, disappointments, the mal-conduct of pretended friends, or open enemies, from disease of body, and from those indescribable mental agonies with which the deeply experienced Christian has to struggle, especially when he feels the pressure of any of the above causes upon his spirit. A wounded reputation by the tongue of envious slander, which often spares neither age nor sex, neither dignity of character nor sacredness of profession, excites, perhaps, one of the most exquisitely painful sensations of which our nature is susceptible. These things, with a thousand other nameless circumstances, incident to man in this state of imperfection, may be permitted to come upon us by our heavenly Father; and, under his direction, we proving faithful, shall all tend to purify our souls, and to cut off any undue at-

tachment we might have for this world. But while they, or any of them, are permitted to press upon us, they must necessarily cause *heaviness* of spirit; for Christianity, so far from producing that apathy which makes us impervious to these strokes of temptation, gives a keener edge, if I may so speak, to our sensibilities, and makes them feel the quicker.

But, if exercised aright, they by no means shake our confidence in God, nor destroy that rejoicing which arises from the testimony of the Spirit, that we are God's children, and the testimony of a "good conscience, that in godly simplicity and sincerity we have had our conversation in the world." These are perfectly compatible with each other. While the soul of the humble Christian *greatly rejoices* in the reconciled countenance of God, it may, at the same time, be in heaviness through manifold temptations. Such, indeed, may be the pressure of temptation, so thick may be the cloud of heaviness which surrounds us, that we can only rejoice in hope—in hope of a deliverance. Like the mariner contending with a furious storm, who braves every danger, and summons up all his remaining courage, in hope of finally arriving at a safe port; so the persevering Christian, while contending with the storm of temptation, throws out the *anchor of hope*, holds fast to the cable of faith, and *rejoices in hope* of yet beholding *the glory of God*—and if not of finding a deliverance in this world, yet in hope of escaping at last, and of entering the harbour of eternal rest. While groaning under this heaviness, he lives by faith, for *we walk by faith, not by sight.* And the language of his heart is, *Though he slay me, yet will I trust in him.*

Neither is it any mark of the divine displeasure for the soul to pass through these severe dispensations. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Blessed is the man that endureth temptations; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." And "Though clouds and darkness are around about him, yet justice and judgment are the habitation of his throne." We cannot, indeed, always comprehend the particular design of God in the afflictions he may permit to come upon us; only in general we know that "all things shall work together for good to them that love God." Under these mysterious dispensations, he says to us, as Christ said to his disciples on another occasion, "What I do thou knowest not now, but thou shalt know hereafter." God will have his people tried in the fire—and this fire is designed, and naturally tends to purify their souls from every improper affection.

It is very desirable, indeed, to be elevated upon the mount of holy joy, while we delightfully anticipate the possession of permanent felicity around the throne of God. To have the privi-

lege, like the three honoured apostles who accompanied their divine Master upon Taber's summit, of beholding his glory, *as of the glory of the only begotten of the Father*, is sufficient to cause any one to say, "It is good to be here;" but those who are so highly favoured at times, will have to descend, like Peter, James, and John, into the valley; and if they do not imitate them in their slumbers, they will have to contend with *principalities and powers, and with spiritual wickedness in high places*. If, however, in the order of God's gracious providence, there is a *need be* for these heavy visitations, the Lord is as near to the soul of the faithful believer now, as at any other time. God was with St. Paul as much when he was *contending with beasts at Ephesus*, as when he was caught *up to the third heavens*.—These exstacies, we grant, are more agreeable to the feelings of our natures, than those mental agonies and depressions of spirit; but they are not more profitable.

Here the soul should rest. Do the will of God faithfully, and leave all events to him. Be sure of his favour, and then, when he sees it necessary, he will send us joy, and when necessary, he will send us sorrow. In respect to these things, they are beyond our control. Thus much we are assured of, that while we walk after the Spirit, we are free from condemnation, and though in heaviness through manifold temptations, yet we may greatly rejoice in God our Saviour.

This passage of scripture, therefore, is illustrated in the experience of that man, who endures *temptation joyfully*, who meets crosses and disappointments *patiently*, and *who counts these afflictions, which are but for a moment*, LIGHT *in comparison to that eternal weight of glory, reserved in heaven for the righteous*.

The Attributes of God Displayed.

Extracted from Paley's Natural Theology.

OF THE MUSCLES.

(Concluded from page 374.)

We have offered our observations upon the structure of muscles in general; we have also noticed certain species of muscles: but there are also *single* muscles, which bear marks of mechanical contrivance, appropriate as well as particular. Out of many instances of this kind, we select the following.

1. Of muscular actions, even of those which are well understood, some of the most curious are incapable of popular explanation; at least, without the aid of plates and figures. This is in a great measure the case with a very familiar, but, at the same time, a very complicated motion,—that of the *lower jaw*, and with the muscular structure by which it is produced. One of the muscles concerned may, however, be described in such a manner as to be, I think, sufficiently comprehended for our present purpose. The problem is to pull the lower jaw *down*. The obvious method should seem to be, to place a straight muscle, viz. to fix a string from the chin to the breast, the contraction of which would open the mouth, and produce the motion required at once. But it is evident that the form and liberty of the neck forbid a muscle being laid in such a position; and that, consistently with the preservation of this form, the motion which we want, must be effectuated by some muscular mechanism, disposed further back in the jaw. The mechanism adopted is as follows: a certain muscle, called the *diagastric*, rises on the side of the face, considerably *above* the insertion of the lower jaw, and comes down, being converted in its progress into a round tendon. Now it is manifest that the tendon, whilst it pursues a direction *descending* towards the jaw, must, by its contraction, pull the jaw up, instead of down. What then was to be done. This we find is done: The descending tendon, when it is got low enough, is passed through a loop, or ring, or pulley, in the *os hyoides*, and then made to ascend: and having thus changed its line of direction, is inserted into the inner part of the chin; by which device, viz. the turn at the loop, the action of the muscle (which in all muscles is contraction) that before would have pulled the jaw up, now as necessarily draws it down. "The mouth," says Heister, "is opened by means of this trochled in a most wonderful and elegant manner."

II. What contrivance can be more mechanical than the following: viz. a slit in one tendon to let another tendon pass through it? This structure is found in the tendons which move the toes and fingers. The long tendon, as it is called, in the foot, which bends the first joint of the toe, passes *through* the short tendon which bends the second joint; which course allows the sinew more liberty, and a more commodious action than it would otherwise have been capable of exerting. There is nothing, I believe, in a silk or cotton mill, in the belts, or straps, or ropes, by which motion is communicated from one part of the machine to another, that is more artificial, or more evidently so, than this *perforation*.

The next circumstance which I shall mention under this head of muscular arrangement, is so decisive a mark of intention, that it always appeared to me to supersede, in some measure, the

necessity of seeking for any other observation upon the subject; and that circumstance is, the tendons which pass from the leg to the foot, being bound down by a ligament at the ancle. The foot is placed at a considerable angle with the leg. It is manifest, therefore, that flexible strings, passing along the interior of the angle, if left to themselves, would, when stretched, start from it. The obvious preventative is to tie them down. And this is done in fact. Across the instep, or rather just above it, the anatomist finds a strong ligament, under which the tendons pass to the foot. The effect of the ligament, as a bandage, can be made evident to the senses; for, if it be cut, the tendons start up. The simplicity, yet the clearness of this contrivance, its exact resemblance to established resources of art, place it amongst the most indubitable manifestations of design with which we are acquainted.

There is also a further use to be made of the present example, and that is, as it precisely contradicts the opinion, that the parts of animals may have been all formed by what is called *appetency*, i. e. endeavour, perpetuated, and imperceptibly working its effect, through an incalculable series of generations. We have here no endeavour, but the reverse of it; a constant renitency and reluctance. The pressure of the ligament constrains the tendons; the tendons re-act upon the pressure of the ligament. It is impossible that the ligament should ever have been generated by the exercise of the tendon, or in the course of that exercise, forasmuch as the force of the tendon perpendicularly resists the fibre which confines it, and is constantly endeavouring not to form, but to rupture and displace, the threads of which the ligament is composed.

Keill has reckoned up, in the human body, four hundred and forty-six muscles, dissectible and describable; and hath assigned a use to every one of the number. This cannot be all imagination.

Bishop Wilkins hath observed from Galen, that there are, at least, ten several qualifications to be attended to in each particular muscle; viz. its proper figure; its just magnitude; its fulcrum: its point of action, supposing the figure to be fixed; its collocation, with respect to its two ends, the upper and the lower; the place; the position of the whole muscle; the introduction into it of nerves, arteries, and veins. How are things, including so many adjustments, to be made; or, when made, how are they to be put together, without intelligence?

I have sometimes wondered, why we are not struck with mechanism in animal bodies, as readily and as strongly as we are struck with it, at first sight, in a watch or a mill. One reason of the difference may be, that animal bodies are, in a great measure, made up of soft, slabby substances, such as muscles and membranes; whereas we have been accustomed to trace

mechanism in sharp lines, in the configuration of hard materials, in the moulding, chiseling, and filing into shapes, of such articles as metals or wood. There is therefore something of habit in the case; but it is sufficiently evident, that there can be no proper reason for any distinction of the sort. Mechanism may be displayed in the one kind of substance, as well as in the other.

The Grace of God Manifested.

THE EXPERIENCE AND DEATH OF MISS MARGARET ANDERSON.

(Concluded from page 378.)

Sometime afterward I joined the Methodists; for which I met with many sore trials and oppositions from a very tender quarter; but the Lord strengthened me to withstand them for that season; for which, and all other mercies, I desire always to be found sincerely thankful before him. However, in process of time they began to bear more weight; and, though I continued to wish to serve the Lord, yet, through the crowd of difficulties and sorrows, my zeal abated, and my love grew cold, so that in the course of four years, I was almost brought into bondage again. About the first of May, 1810, I began to examine myself by the great and first commandment: "Thou shalt love the Lord thy God, with all thy heart,—and thy neighbour as thyself." And upon examination I found that when weighed in the balance of gospel truth, I was far too light; for I could speak evil of my neighbour without feeling the least remorse. I had persuaded myself that while I spoke nothing but truth concerning them, I could not injure any person. A grand mistake! It was also impressed upon my mind—"As you have received the Lord Jesus Christ, so walk you in him." I remembered that I had received him in watching and fasting, with tears and supplications day and night. With regard to fasting, I had done much violence to my conscience. For I tried to persuade myself that I was in too low a state of health to perform that duty. Wherefore, I had for some time neglected this most obvious duty. I now saw, that, if I would be the disciple of Christ, I must take up my cross and follow him—That I must renounce myself—That I must give myself entirely to the Lord—And, that cutting off right hands, and plucking out right eyes, could be no pleasure to the flesh. I was resolved at this time, to set out in good earnest, and to forego every

thing on earth for the "One thing needful:" and I was soon convinced that my labour was not in vain. I date my happiness more from this time, than from my conversion. For although I had more enemies to encounter, yet I had more peace within. I now began to look around at the neighbourhood in which I lived; which I saw was in a miserable condition: for I had reason to believe that in a distance of ten miles round, there were not fifteen souls that really loved God. And some of my near and dear relations were also travelling the downward road. This caused me to weep in secret places, and to spread my grief before the Lord. Although I had mourned for my own soul, yet, about the first of June, 1810, at quarterly meeting, I was made to see more clearly what it was to be a Christian, than I had ever seen before. I was so swallowed up in thoughts of eternity, as to be almost insensible to any thing around me. I would do nothing but weep, and pray, and praise. This was a most blessed meeting; for which, I trust, there are many who will praise God in eternity.

From this time I made a resolution to live nearer to God. I found it to be my meat and drink to do the will of God. These words of the apostle lay with great weight upon my mind—"And ye are not your own, for ye are bought with a price; therefore glorify God in your bodies, and in your spirits, which are God's." 1 Cor. vi. 20. Likewise, "Let us lay aside every weight, and the sin which doth so easily beset us," &c. Heb. xii. 1. Upon examination, I found anger to be my besetting sin; and that anger generally originated in pride. For how can one, who is sufficiently humble, give place in any degree to anger, which stands opposed to meekness and humility? I now saw anger in its true colours, as being odious in the sight of God, and was alarmed before the Lord. I was astonished that ever such a worm as I, should say, I am angry! I now began to inquire, by what means I might be delivered from so tormenting an enemy? For I was resolved, through the help of God, to get the victory over this vile passion, or die in the combat. I therefore determined to use more self-denial of every kind. When I had striven two weeks, I found that the Lord was able to deliver me. "For one day is with him as a thousand years, and a thousand years as one day." He therefore can save me, and I will cast my care upon him till the warfare is ended: and blessed be his holy name, he has since given me constantly to triumph over this destructive evil.

In August, I went to a camp-meeting at Mahanaim, M. H. Here the Lord was carrying on his work in a powerful manner, both in convicting and converting souls. This brought more clearly into my view, and impressed more deeply upon my mind, the awful situation of the neighbourhood in which I lived.

As I returned home, I made a free-will offering of myself to the Lord, to become whatsoever might seem good in his sight, so that the cause of religion might be promoted in this place.—It was immediately impressed upon me, That the Lord who had given me a heart to pity the miseries of my fellow mortals, had also given me a tongue to speak in his name. And that I must tell my associates, in plain terms, that they must be converted or eternally lost: and that I must omit no opportunity of praying with them, as well as for them. But how gladly would I have excused myself from this duty! Lord, I have neither courage nor ability to pray in public; and if I speak to any they will mock me, and I shall be despised for my pains. Or, What am I that I should speak unto them! The thoughts of it seemed more bitter than death. But the more I strove to wear off the impression, the more deeply did I find it rooted in my heart—insomuch, that I found if I did not submit, I must resign all hopes of heaven myself. This caused me to cry mightily to the Lord, to deliver me from the roots of unbelief, which appeared to be taking possession of my heart. I cried unto the Lord, and he delivered me, and enabled me to take up my cross with patience. I now embraced every opportunity that offered of praying with the family. Some times I prayed in the woods and fields; and some times in the kitchen. My sisters also joined with me, and we had many precious seasons together. My brother William also began to be much alarmed, and commenced prayer and reading the scriptures.—But he was as yet of too gay a turn of mind, or too proud, to submit to the terms of the gospel of Jesus. However, I was resolved never to give over my unconverted friends, while I believed there was mercy in heaven for them. Wherefore I cried unto the Lord day and night in their behalf. I entreated them with tears, to turn and seek the Lord. The weakness of my body still increased upon me, and the devil taking advantage thereof, began to pour in temptations like a flood. He would tell me, "I might as well give over, for I would never hold out at this rate to the end; and that notwithstanding my weakness of body, I might live forty or fifty years. And to lay every thing else aside, I could not expect to fast twice a week, and pray as often as I did at that time, and in time past." My God only knows how much I suffered at that time. At times the agony of my soul would be so great that my body would be covered all over with a cold sweat, and sleep departed from my eyes. The spirit of prayer was plentifully imparted to me; yet I did not feel that sweetness I had formerly experienced in pouring out my soul before the Lord; though he gave me some gracious promises that it should be well with me in the end. I cast myself at the feet of the Most High, and cried, Lord if thou

wilt stand by me, I will neither turn to the right hand, nor to the left. About the middle of October, this strife was ended by a fit of sickness, in which my life was despaired of, for which I hope to praise God in time and in eternity. Though what I now suffered in body was beyond description, yet it was sweet in comparison of that I had suffered in mind. The thoughts of life and death seemed at this time equally sweet: for I was convinced that the power of the Lord was not limited: and that he was as able to save me fifty years as one day. I knew that if I lived, it would be but to suffer: but my whole soul cried out, Lord, thy will be done. I felt in my heart but one desire, and that was, that I might live and die to the glory of God: and he assured me, that I should yet praise him in the land of the living, and tell of his goodness in the great congregation—Blessed be the Lord's most holy name, I have since seen the promise fulfilled.

In February, though still very weak, I was enabled to attend a quarterly-meeting at the new meeting-house. I felt a secret awe rest upon me, as I went to the communion table; and a silent impression to "go and sin no more." In love-feast my soul was much refreshed to hear the old fathers and mothers tell of the dealings of God with their souls. Some had served the Lord from their youth, but were not weary in well-doing. Surely his service is perfect liberty. After preaching the mourners were called upon to be prayed for; and my brother William for the first time came forward. My soul was melted down with gratitude and love. I could do nothing but pray and praise God. We continued in prayer with my brother near two hours. He did not find peace there; but thank God he never gave over, till he had found the pearl of great price.

In March, 1811, I was convinced by the excruciating pain I felt from reflecting over some words which I had been in the habit of using, that they were improper. Such as, "Lord, if thou wouldest send me to hell, I would praise thee there."—Though I then could praise God with an unfeigned heart for every pain I felt, yet I knew that if I was in hell all sense of gratitude would be gone, and I would have no heart to praise God at all. Oh! how thankful did I feel that I was not enclosed in that eternal prison of gloomy despair! In April, contrary to our expectation, the regular preaching was taken to my father's house; and he yet seems well pleased that it should continue there. Surely He that can calm the raging ocean, can turn the hearts of men as he pleases.

About this time my brother Henry began to be seriously concerned about the salvation of his soul; and I trust he and my sister Mary have both been happily converted. Oh! that all our names may be recorded in the Lamb's book of life!

In July the symptoms of my disorder began more plainly to discover themselves. I found my disorder to be something like a lingering consumption. My friends thought that I would die; but I believed that I should not die until the Lord would revive his work in this wicked land. In this sickness I had much of the presence of the Lord. I think it was one of the happiest seasons that ever my soul experienced. Oh! the unfathomable depths of all redeeming love! May this be my theme to all eternity!

When I remember all the goodness of the Lord towards me through every part of my life, I can but wonder, and adore his goodness, which brought me from the land of my nativity, and placed me in Washington county. Though it is a place famous for wickedness, I thank God that I am here: it is much to his glory to save a stubborn, self-willed sinner; and much more so, in the midst of a tribe of opposers. He makes all things work together for good to them that love him, and make his ways their choice. The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him; and therefore none can trust him in vain.

I need not tell, that it is better to be the most despised Christian slave, without any of the comforts of life, than to be promoted to all the honours and dignities that this world can bestow, without the comforts of Christianity. And those who have not tasted the sweetness of redeeming love can never fully believe the blessedness of our most holy religion. I have made the ways of the Lord my choice, and I hope to live and die in his service. Amen, and Amen.

Note. When she concluded this work, she was so weak, that she could scarce walk or stand alone, though she lived a year after.*

In the year 1811, I was appointed to travel the Abingdon circuit. Abingdon and Holston were then one. She was irrecoverably gone in a consumption. I found her truly devoted in her soul to God. She seemed to be perfectly resigned; and was waiting with pleasure for the time, when the Lord should call her from her sufferings, to the land of rest. I have frequently been there, when she was unable to walk from one house to the other, (which was perhaps thirty feet) without great difficulty.

She uniformly breathed a holy devotion, and she would talk sweetly about her prospects of heaven. When she would speak of her sickness, it was with pleasing emotions. She would say with a smile, "My sufferings will soon be over, and I will complain no more."

* This note was added by her sister or mother.

This year the revival of religion appeared in her neighbourhood, of which she speaks in her diary with so much gratitude. Our meetings frequently lasted nearly all day. Sometimes we would have meetings at night, among the poor blacks, which would often last till midnight, and sometimes longer.

She was without doubt, one of the most holy, and happy women that I ever was acquainted with. She lived a Christian and died like a saint: falling asleep in the arms of her compassionate Redemer, without a struggle or a groan, a fear or a sigh: and is no doubt this moment singing in heaven. Her mother and two or three of her sisters are journeying to meet her above. May I meet her there for Christ's sake. AMEN.

J. C—h—m.

Miscellaneous.

For the Methodist Magazine.

THOUGHTS ON IMMORTALITY.

WHAT a strange compound is man! What contrarieties meet in his nature! Like all other material things with which he is surrounded, his body is subject to dissolution. But is this the termination of his existence? No. Lodged within this dissolving vehicle is an immortal spirit, which shall survive the temporary destruction of the body, and live beyond the "wreck of worlds!"

This interesting truth is explicitly declared in the sacred scriptures. And though it is perfectly suitable to the desires and hopes of every individual, yet it is a truth of which no man could fully satisfy himself until the light of revelation made it known. "Life and immortality are brought to light by the gospel." The heathen world discovered not this truth. Many of its sages, it is true, feeling themselves possessed of something above the capacity of matter, and propelled by that desire which every man has after immortality, offered many plausible arguments in its favour; but after all, their arguments did not carry solid conviction to their own minds: they rather conjectured that to be true, which they greatly desired were so; their minds continually quivered in suspense while brooding over the other world. And how painful is suspense on a subject of such vast importance!

To remove the obscurity which hung around the human mind, and caused this painful suspense, Christianity with "its realizing light," comes very opportunely, and removes all

doubt. How cheering that ray of light, which removes that mental darkness, in which mankind were enveloped, respecting this momentous truth. Its demonstrative rays dart conviction to the heart, while they assure man that he is destined for immortality. Under this conviction, he no longer wanders in the wilderness of doubts and fears respecting his future destiny.

But what consolation is it to the man defiled by sin, and therefore unfit for a happy immortality, to be assured he shall live forever? Are you defiled by sin? The same inspired volume which declares you immortal, opens a path to the ever flowing fountain which washes away *sin and uncleanness*.—While Christianity points to the fair fields of immortality as the future residence of man, it takes the *willing and obedient* sinner by the hand, gently leads him to that flowing fountain of the water of life, washes away his spiritual defilement, makes him *white and clean*, and then triumphantly conducts him *through the valley and shadow of death*, to his immortal residence. While on his way, if he disobey not, this kind assistant of human nature, this celestial messenger, regales him with the fruits of paradise, and refreshes his spirit with the gentle zephyrs which softly blow from the promised land.

What a radiance does the light of this truth shed on the otherwise gloomy path of life! Do dark and mysterious providences surround me? If faith cannot now penetrate the cloud, and discern the divine hand in all things, it nevertheless declares, that eternity will soon unfold things to my view; and that if I endure as seeing Him that is invisible, I shall soon, "Comprehend the eternal mind, and grasp the infinite." Do afflictions roll in upon my soul, and threaten to drown me in despair? I will bear them with patience for a few days, rather than miss the enjoyment of immortal blessedness. Does care oppress my soul?

> "Let cares like a wild deluge come,
> Let storms of sorrow fall,
> So I but safely reach my home,
> My God, my heaven, my all."

The turmoils of life shall soon end, and the felicities of immortality shall a thousand times recompence all my labours. Do temptations from without, and fears within, torment my soul? These shall only serve to purify and refine my nature, that I may be better fitted for my destined enjoyment.

Ah! but what heart rendings at the parting of Christian friends. But I look up to the ever blooming fields of immortality, and joyfully anticipate an eternal re-union. There, *kindred spirits* shall greet each other, and their congenial souls shall reciprocally recount the instances of eternal love, which conducted them safe through a toilsome life, and seated them at

last on the fruitful hill of immortality. *There* under the blooming *tree of life* shall they forever regale themselves with its life-giving fruit. Must this poor body, possessed of so many avenues to convey pleasure to the soul, be dissolved, and be scattered to its native elements? It must! But it shall not lie scattered and forgotten forever. "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life; and they that have done evil unto the resurrection of damnation." It shall not sleep, therefore, in the dust of the valley forever. The redeemed and purified soul, already mounted to the high hill of perennial felicity, is joyfully waiting the final doom, the last loud groan of expiring nature, when at the stroke of Omnipotence death itself shall be annihilated, to hail the resurrection of its companion in sorrows and joys. Coming forth from the tomb, freed from the seeds of corruption, immortalized by the Almighty skill of Christ, its re-union with its immortal partner, shall be complete and eternal.

Hail happy day of immortality! Blessed book that reveals this sublime truth! To Thee, O Father, to Thee, O Saviour, and to Thee, thou eternal Spirit, does my soul bow in grateful homage! First, I thank Thee for giving me an immortal spirit. Secondly, I thank Thee for making it known to me. Thirdly, I praise Thee for providing a ransom for this spirit, that it might be purified from the filth of sin. And I praise and adore Thee, thou Triune God, for preparing an habitation eternal in the heavens, whither I may flee and be at rest, when this short life is over. By Thy grace assisting me, and Thy wisdom directing me, I will endure the toils of life, submit with patience to all Thy righteous dispensations, however severe, if I may but win Christ, and be seated with him on the flowery banks of immortality. If darkness surround my path, or heaviness depress my spirit, I will look up to that eternal hill, and hope in God until my change come. This shall be my consolation amid all the vicissitudes of life, *That my heavenly Father is fitting me for my heavenly inheritance.* I will think of this, and be comforted.

SHORT ADVICE.

Beware of associating with a man who suspects you; for he will misconstrue your motives, magnify your failings, convert infirmities into sins, betray your confidence, and seek every opportunity to exhaust your patience. And when he has gained his point, he will boast of his skill in gaining an ascendancy over you, by taking advantage of your weak side.

Religious and Missionary Intelligence.

For the Methodist Magazine.

Short Sketches of revivals of Religion among the Methodists in the Western Country.

No. 1.

CHARACTER OF BISHOP ASBURY.

Having brought to a conclusion our Introductory Remarks, and those made in addition thereto, being a brief view of the Western Country, previously to its discovery and settlement by English settlers or citizens of the United States, we will, before we resume our narrative, in this number present to the view of the reader a character, of whom it may with propriety be said, on the general scale as to government, that he gave the first impulse to Methodism, not in the Western Country only, but in the whole of these United States.

The late Rev. Francis Asbury, the principal Superintendent, or Bishop of the Methodist Episcopal Church in the United States, was a man whose whole life, from the time of his arrival in America till the day of his death, is so closely connected with the rise and progress of Methodism in the United States, that in giving a sketch of its rise and progress in this Western Country, as we consider him under God its principal founder and promoter, we should do violence to our own feelings were we not to take a view, in our brief manner, of his character and usefulness in the cause of God. In our very humble attempt to notice these, we must omit many things that might be said of him, and for the present confine this sketch of him and this number, to simple facts.

This great and good man was born at Barre, in England, on the 20th day of August in 1745. At the age of about thirteen, he became deeply concerned about religion, though he was under serious impressions as early as the age of seven. At the age of about twenty-one, in 1766 he was admitted by Mr. Wesley, as a minister in the Methodist Connexion in England: in that Connexion he continued till the 7th of August 1771,—He volunteered his services for America, and came over with Mr. Richard Wright, and arrived in Philadelphia the 27th of October following.

During his voyage he kept a journal. Sept. 12, he minutes down the following close questions put to his own heart, "Whither am I going? To the new world. What to do? To

gain honour? No, if I know my own heart. To get money? No, I am going to live to God, and to bring others so to do. The people God owns in England are the Methodists. The doctrines they preach and the discipline they enforce, are, I believe, the purest of any people in the world, they have been greatly blessed of the Lord in the three kingdoms; they must therefore be pleasing to him. If God does not acknowledge me in America, I will return to England. I know my views are upright—may they never be otherwise." Again, he expresses his sincerity after his arrival in America. "I have not yet the thing which I seek, a *circulation* of preachers, to avoid partiality and popularity. However I am fixed to the Methodist plan, and do what I do faithfully as to God. I expect trouble is at hand. This I expected when I left England, and I am willing to suffer, yea to die, sooner than betray so good a cause by any means. It will be a hard matter to stand against all opposition as an iron pillar strong, and stedfast as a wall of brass: but through Christ strengthening me, I can do all things."

His soul seemed deeply exercised for the extension of the gospel through the country. The field was too large and the harvest too ripe to confine him to one spot. He says on this score, Nov. 22: "At present I am dissatisfied; I judge we are to be shut up in the cities this winter. My brethren seem unwilling to leave the cities, but I think I shall shew them the way." "I have nothing to seek but the glory of God, nothing to fear but his displeasure. I am come over with an upright intention, and through the grace of God I will make it appear: and I am determined that no man shall bias me with soft words and fair speeches: nor will I ever fear, the Lord helping me, the face of man, nor know any man after the flesh, if I beg my bread from door to door; but whomsoever I please or displease, I will be faithful to God, to the people, and to my own soul."

Mr. Asbury continued to travel and to preach until 1779 he was appointed *general* superintendant of the Methodist Societies in America. This office he discharged with such ability as to give general satisfaction. His prudence, firmness, and intrepidity gained the affection and confidence of both preachers and people. On the 27th of December, 1784, he was elected unanimously to the Episcopal office, and accordingly ordained.—It is well known in Europe as well as America, with what fidelity and zeal this man of God continued to exercise his talents and to discharge the duties of this office until the day of his death.

Bishop Asbury was a man of an agreeable stature, about five feet eight or ten inches high, of a square frame; hazle eyes of a blueish cast, small and piercing; a fine high and square fore-

head. In early life his hair was perhaps of an auburne or brownish cast, a nose indicative, (agreeably to the physiognomical rule) of sensibility and judgment; his complexion was fair, and his countenance was very striking and impressive. It is a good likeness of him taken by Mr. Paradise and engraved by Mr. Tanner.

His personal appearance, I am told, in early life was good. In his later years his whole carriage and appearance was grave and venerable: He maintained with dignity and propriety both his office and age to the last hour of his life.

Bishop Asbury was selected evidently under a superintending providence to the discharge of the duties of the station he filled. What but the love to the cause of his Redeemer, the love of souls, and a desire to preach the gospel to a strange people, could have induced him to bid an adieu to parents, relatives and friends; tread under foot all earthly considerations, and leave his native shore for life? As a minister entering upon the important duty of his office, he exhibits an interesting example to the world of evangelical zeal and perseverance even unto death. His zeal was tempered by an excellent judgment as respected both the religious and temporal concerns of the church. As a speaker, he appeared to discriminate well when to threaten the terrors of the law, and when to soothe with the consolatory promises of the gospel. His subject, and mode of treating it, were suited to his auditory; plain and simple, or argumentative, energetic and powerful. His voice was strong and agreeable. When his system had given away, and he enfeebled both by age and infirmities, he always spoke with such an audible voice as to command the most profound respect. He said much in a few words, and always to the point. His mind was strong and energetic. His bible was his constant companion, and his sermons were studied when on his knees. He possessed naturally a great flow of animal spirits, cheerful yet solemn. He was not a man of tears, yet possessed a sympathising heart. His doctrines were pure and evangelical. In other particulars, his "love was without dissimulation;" diligent in business; "fervent in spirit; serving the Lord;" rejoiced "in hope;" "patient in tribulation;" continued "instant in prayer;" and humble in spirit.

Exalted to the Episcopal office of the Church of Christ, it was no ordinary task to superintend the affairs of three or four thousand local, and near one thousand travelling ministers, with more than two hundred thousand members of society. Yet he was like the unwearied sun. He moved from day to day in his tract around this vast continent of five thousand miles annually, and diffused his benign influence from centre to circumference. His expanded soul seemed ever ready to receive and to com-

municate spiritual comforts. He governed as a father, and with the tenderness and affection of a brother. Plainness of speech and of manners, as well as of dress, was the characteristic of Bishop Asbury. Though he possessed gifts and attainments, yet they were laid at the foot of the cross. The faithful historian will place him in time to come among the bright stars in the constellation of the church of Christ. His sufferings and trials he had familiarized himself to; they will only be fully known in a blessed eternity.

To meet the prejudices and conflicting views of the ministry, in many particulars, as he did, it appears now as if he was directed by a *special providence*. He was the principal agent in the organization of the church, and had the entire appointments, as Bishop, of the President Elders to their districts, and the stationing of preachers on their circuits, for more than thirty years. He was admirably calculated for the discharge of this duty. When the Conference of preachers would justify it, his discriminating judgment was peculiarly manifested in sending to a circuit two of different talents, calculated to be useful to different temperaments and dispositions. A son of thunder and a son of consolation were not unfrequently yoked together. Pursuing this course, he gave a powerful and perhaps a lasting impulse to Methodism in these United States. When this venerable servant of God visited the west, every feeling heart was gladdened by his presence.

"The Bishop, as a preacher," says my friend, Mr. W. Beauchamp, in his Western Christian Monitor, "Occupied the first rank among ministers. He was deep, spiritual and animated. He defended, illustrated and enforced the doctrines of the gospel with great energy of thought, and strength of expression. His grasp of thought being great, and his mind naturally systematic, his discourses were well arranged and full of instruction. He had a singular art in comprising any leading doctrine in all its bearings and consequences, within the compass of a few words. Hence, though his sermons were generally short, yet they contained a vast deal of matter. His voice was strong and manly; yet it was sweet and pleasing. His oratory was bold and dignified; yet it was natural. It sometimes broke forth impetuously upon the immense multitudes who attended his ministry, and moved them as the trees of the forests are moved by a mighty wind."

"The labours of this extraordinary man," continues Mr. B. "were astonishingly great. For almost half a century he traversed this vast continent, encountering the heat of summer, and the cold of winter. He pressed through every difficulty, through storms of rain and snow, through dreary forests, and over vast mountains, in the execution of his arduous task. During the

whole course of his ministry, he probably travelled more than *two hundred thousand miles;* preached from *fifteen to eighteen thousand sermons;* presided at more than *two hundred conferences*, and perhaps *ordained more ministers than any other man.*"

"But his toils and his sufferings are no more. He has entered upon everlasting enjoyments in the presence of his God, through the blood of Jesus Christ. For we wish to be understood, that he expected salvation through this BLOOD *alone.*" He died in 1816. Beauchamp's Western Christian Monitor, for July, 1816, p. 310, &c.

THEOPHILUS ARMENIUS.

Feb. 11, 1820.

(To be Continued.)

AN ACCOUNT OF THE WORK OF GOD IN CANAAN, N. Y.

(Concluded from page 394.)

ALTHOUGH nothing special has appeared till of late, yet in general an ardent spirit of prayer for the prosperity of the cause of Christ has inspired their hearts. In the winter of 1819 the prospect of a good work revived their spirits; the plants in Zion were watered, but their prospects were soon blasted.

I now come to a relation of the present work. The 5th and 6th of Febuary last the Quarterly-meeting was held in Pittsfield, Westpart. The presiding elder could not attend; we felt disappointed, but concluded to do as well as we could. The congregation was large on the sabbath; we had a time of refreshing from the presence of the Lord. The brethren from Canaan felt their strength renewed. They returned home and had a powerful prayer-meeting in the evening. The Sunday following the glory of God was manifest to their souls; some appeared solemn on Thursday night, while the Lord fed his children on the hidden manna of the kingdom. About this time Mrs. M. had a singular dream: she dreamed the day of judgment had come, and a multitude of people were arraigned before the Judge: she saw a number pass before the Judge, and received their sentence. Some were condemned, and others acquitted. Her turn was soon to come. She felt fearful for the consequences. She finally dropped upon her knees, and began to pray to God to have mercy upon her, to pardon her sins, and save her soul. She awoke and found it a dream. The spirit of God impressed it upon her mind, that this was a loud call to be in readiness to meet her final doom. Her mind became so deeply affected, she soon after informed her husband of her exercises, and said to him, she thought it time for them to lead a new life. The Lord inclined his heart to set out with her, to strive to flee the wrath to come. On Friday Feb. 18,

they concluded to go and see Brother T. Norton, and tell him how they felt, and ask him to pray for them. They set off, but met Brother N. before they got to his house. Mr. M. told him he was going to his house on particular business. As he, Brother N. had started for Alford, he asked him if he could not do the business at his house as well. They agreed to return. They opened their minds freely; and brother N. stayed and talked with, and prayed for them about two hours, and left them deeply sensible of their wretched situation. Within four or five days from this time they found peace with God, through faith in Christ. Convictions began to multiply. The thunder from Mount Sinai poured forth its alarming voice into the ears of many. It was found necessary to have meeting every day and night. On Wednesday, March 1, they appointed meeting at nine o'clock in the morning: the congregation was large; some of the neighbours who had been at variance with each other confessed their faults with tears, and asked forgiveness of each other. The power of God reached the hearts of those who were unconcerned. Such a time was never witnessed in this place before. One evening they had prayer-meeting at E. Hill's; in this meeting it was proposed that all who felt resolved to lead a new life, and wished the prayers of the people of God, might manifest it; several expressed their desires for salvation. Meeting broke up: one aged woman, eighty-four years old, returned home with her grand children between ten and eleven o'clock. After they got home, the eldest son, who professed to have experienced religion about a year ago, saw his aged grandmother in deep distress of soul on account of sin, and also his brother and sisters crying aloud for mercy, said unto them, *let us pray*. They kneeled down and began to pray to God to have mercy on their souls. The father and mother were in bed; but hearing the voice of prayer—immediately rose, and came into the room. The father had never experienced religion. His children said, father, pray for us, that God may save our souls from hell. The old man felt awful; and began to think he must pray for himself. He united with his aged mother and children to implore the forgiveness of their sins. The eldest son, feeling the need of help, ran to the next house and called upon Brother J. Norton, who said, what is wanting? O, said the young man, I want you to come up to our house and pray for us. I have left all the family on their knees crying to God to have mercy on them. He went immediately and found them wrestling with God in prayer for salvation. They continued till three or four o'clock in the morning. Two or three found peace, and since this time the Lord has blessed the grandmother and her son. Her son had two children married, who, with their husbands, have experienced the favour of God. In

this family ten have become the hopeful subjects of renewing grace. The work now became so general and labourers so few, the brethren sent a line to me; I received it on the 5th of March, in Goshen, Connecticut, while attending a Quarterly-meeting. I left the town Sunday evening, and Tuesday I arrived in Canaan. I called at my oldest brother's, but as he was not in I went on, concluding to visit the people; but I felt so impressed for my brother, I thought I must return and see him; I returned and found him at home. The moment he saw me, tears started in his eyes; I said to him, "You have new times here." He replied, "Yes." I said, "Do you think this work is the work of God?" He said, "Yes, I do." I said, "Do you desire to share in the blessings of this work?" He replied, "Yes." I said to him, "Have you made up your mind to seek salvation till you find it, if it be for you? With tears in his eyes, he said, "I have." I then said, "Are you willing to join in prayer?" he said, "Yes." I said, "Let us pray." For the first time I now saw my oldest brother fall on his knees, and cry, "*God be merciful to me a sinner.*" On Friday following about eight o'clock in the morning, my brother had retired to the barn for prayer, and while wrestling in prayer, the Lord whispered, "Son, thy sins which are many are all forgiven thee, go in peace." The peace of God flowed like a river into his soul. This morning soon after sunrise, brother Buel called and said he wanted some help, for there were seven or eight persons at his house who were in an agony of soul crying for mercy. After breakfast we went up to his house for prayers. About nine o'clock the meeting began, and it continued till two o'clock, P. M. In this meeting the Lord made bare his arm, and six or seven found redemption in the blood of Christ. They were all young people belonging to Richmond. They returned home rejoicing in Christ Jesus. The Lord is now carrying on a good work in that town. In the evening we met in the meeting-house.—Listening hundreds were addressed from John ix. 27. Wherefore will ye hear it again? will ye also be his disciples? Many seemed to say, "We will."

Saturday evening, we met in the meeting-house for prayer-meeting, hundreds assembled; all were solemn, and many were refreshed from the presence of the Lord. Sunday the congregation was very large. In the afternoon the Lord was present, and every heart appeared touched with the softening influences of the Holy Spirit; every ear was opened, and hundreds were weeping on account of their sins. Deep solemnity pervaded every countenance, while they were addressed from 2 Cor. iv. 7. We truly found the gospel to be a treasure that enriched our souls. Its power took hold of an aged sinner, and brought him to see all was not well. In the evening he requested the pray-

ers of the people of God, at which time ten or twelve rose to manifest their desires for salvation, and also requested the prayers of the people. Monday morning at sunrise we met for prayer. It was truly an affecting scene to see a father bathed in tears, inviting his son in the most affectionate manner, to break off from sin and to go with him to a better world. The Lord was truly in our midst. One man who had lived upwards of seventy years a careless life, saw himself to be a wretch undone without an interest in Christ, fell on his knees and sought for mercy.

A remarkable instance took place in the awakening and conversion of a very profane man in middle life. He had attended the meetings since the work began but seldom; one of his companions in folly, who had become a subject of the work, felt impressed to go and visit him. He proposed the thing to one of his neighbours, who had been long a professor. They accordingly agreed to go in the morning; the neighbour got to the house first, and told him his errand, that he had come to talk with him on the subject of religion. The man replied that he did not wish to hear any conversation on that subject, for he was as good as any of them; and said moreover, "I am going to work." As he went out to the barn, he met his old companion, who immediately introduced the same subject, saying, "I have come to invite you to lead a new life, and to pray with you:" The man replied, that he did not want any of his counsel; and as to praying, he could pray where he was, and therefore, needed not his prayers. He went into the house, and the man went to work at his mill. The men united in prayer for their hardened neighbour, and his family; but God, who can work with or without means, soon found way to his heart while at work. His mind became deeply affected under a piercing sense of his sinful condition. In the evening the burden of unpardoned sin became so great, that he went to meeting and requested the people of God to pray for him; for about sixteen hours the horror he felt in his mind was inexpressible; but the Lord appeared to his deliverance. He now bids fair to be useful.

I would notice one instance more in which the grace of God has been manifested in an extraordinary manner. A man who for some years had been established in the deistical system, in the first of the revival, attended the meetings but seldom. At length he consented to go a few times: he soon began to feel measurably serious, and to meditate upon the work now going on, and its happy effects. One evening he stayed in class-meeting,—the children of God spoke freely of his goodness to them. Others expressed their determinations to strive to flee from the wrath to come. In this meeting this deist became sensibly convinced of the reality of religion, and made up his mind

fully to seek the salvation of his soul. Not long after, the Lord appeared unto him *The fairest among ten thousand, and the one altogether lovely.* He now felt to love and adore that Christ he before rejected. Love, joy, and peace flowed into his soul. He now recommends with pleasure and delight the religion of the Lord Jesus, and dwells with sweetest emotions of gratitude on the name of him who "Charms our fears and bids our sorrows cease."

Many other instances might be mentioned in which the power and grace of God have been most convincingly manifested; but lest I become tedious, I must cut short the relation, and close by making some general remarks upon the subject. For seven or eight weeks the work was so rapid and general that the people met for the worship of God daily. For several weeks it progressed rapidly, and with much harmony between the different denominations, until our Calvinistic brethren began to preach their limited system, which was so repugnant to the experience and feelings of the young converts, that it immediately struck a damp on the minds of some; but thanks to God we trust the doctrines of free grace, and the sound of free salvation will triumph over these doctrines; the votaries of which acknowledge are not profitable to be preached in times of reformation.

The genuineness of the work is not only evident from the radical change it has produced in the hearts and lives of the subjects of it, but also from the consideration that its general influence has extended to almost all ages and sexs; and some who before endeavoured to regulate their lives by the rules of morality, as well as some of the most profligate, have been shaken from their sandy foundation, and led to build on Christ.

Since the work began upwards of fifty have professed to find peace with God: between twenty and thirty have attached themselves to the Methodist Church. Before I close I would make a remark on the utility of believing and preaching the doctrines which are supported by us. In the first revivals in this part of the town, about fourteen years ago, when sinners were brought to see their exposed situation, and to feel the importance of a change of heart, gloomy and despairing exercises were very common, from the idea that God had passed them by, and that from eternity they were doomed to perpetual ruin. In this unhappy and wretched state of mind they have remained for weeks; but in this reformation we have not had an instance of despair; and this astonishing and happy effect, I am led to attribute to the influence of those doctrines which are calculated to encourage the mourner, and to inspire the Christian with faith in Christ, and to pray for those who are weary and heavy laden. It is my most ardent prayer to God, that the

doctrine of a full and free salvation may be preached and supported in all the earth.

I am with respect yours, &c.

LEWIS PEASE.

Otis, May 12, 1820.

ACCOUNT OF THE WORK OF GOD AMONG THE WYANDOTT INDIANS AT UPPER SANDUSKY.

Extract of a letter from Rev. James B. Finley to the Editors.

Ridgeville, August 30, 1820.

DEAR BRETHREN,

THROUGH the mercy of God, I am still on the shore of mortality, and hoping for a better world, whenever I am called to leave this. In many sections of our country, religion is reviving, and in some places is rapidly advancing. We have had some as prosperous times, at the close of our last Conference year, as I have ever witnessed. Many profess to have experienced a divine change of heart, and have been added to the Church.

Believing it will be pleasing to many of your readers to know of the progress of the mission among the Indians at Sandusky, I send you a short account of it, with the address of the Wyandotts to the Ohio Conference. Perhaps it may be expedient to notice the manner in which the gospel of Christ was first introduced among them.

JOHN STEWARD, a coloured man, but born free, and raised in the state of Virginia, Powhattan county, having been brought to the knowledge of salvation by the remission of sins, and become a member of the Methodist Episcopal Church, at Marietta, Ohio, being divinely impressed, as he supposed, the latter end of the year 1815, went among these people, with a view to impart to them a knowledge of the true God. Unauthorised by any body of Christians, he went of his own accord, under, however, a persuasion that the Holy Spirit had moved him to it; nor did he stop except for rest and refreshment, until he arrived at Upper Sandusky, where dwelt the Indians to whom he believed God had sent him. He was first directed to Jonathan Pointer, a coloured man, who had been taken a prisoner when young, and adopted by them as one of their nation. After making known his mind to this man, he prevailed on him to become his interpreter; and he accordingly introduced Steward to the Indians as their friend. They were at that time amusing themselves in dancing, and they seemed at first very indifferent in respect to the message of their strange visitor. He, however, requested as many as were willing, to come together and hear the word

of the Lord. To this they all consented by giving him their hands.

Accordingly the next day was appointed for the meeting at the house of the interpreter; but, instead of a numerous assembly, which might have been expected, only one old woman attended. Not discouraged at this, Steward preached, (as Jesus had done before him to the woman of Samaria) the gospel to her as faithfully as if there had been hundreds. He appointed to preach again the next day at the same place, when his congregation was increased by the addition of one old man. To these two he preached, and it resulted in their conversion to God. Next day being the Sabbath, preaching was appointed in the Council-house. Eight or ten attended at this time, some of whom appeared deeply affected. From this time the work of God broke out rapidly, and meetings were held every day in the several cabins, and on Sabbath-days in the Council-house. Many were convicted of the sinfulness of their hearts and lives, which they frankly confessed; and they seemed astonished that the preacher should know what was in their hearts; and their concern for salvation soon became general. The consequence was, that crowds flocked to hear the word, to learn to sing, and likewise began to pray in private and public for salvation in the name of Jesus. Such, indeed, was their deep solicitude for the salvation of their souls, that their secular concerns, for a season, seemed entirely neglected. This afforded an occasion for the mercenary traders to reproach them, and to accuse Steward of injuring the nation by keeping them from hunting, and thereby starving them; though it was manifest their chief concern was, that the Indians would not furnish themselves with fur to purchase their goods, of which they stood in no need.

To intimidate Steward, these traders threatened him with imprisonment. He however gave them to understand that he should not desist from his labours; and even if he went to prison, the Indians would follow him, and he should have an opportunity to preach Christ to them there.

After continuing among them about three months, he proposed to return to Marietta, promising to come back when the corn should shoot. Accordingly he appointed a farewell meeting in the Council house, at the close of which there was an universal weeping among the people; and such was their affection for him, who had been instrumental of their conversion to Christianity, that crowds of them followed him some distance when he took his departure. He stopped at their sugar works several days, which were spent in prayer, and in praising God for his mercies in sending them the good word by their brother Steward. At length he left them. During his absence, they continued their meetings, being aided by the interpreter, who united with

them, in praying for the prosperity of religion; so that on Steward's return, he found some added to the number of believers.

His return was hailed by many, and they were now fully confirmed in his faithfulness. After his departure many slanderous reports had been circulated respecting him, which tended to excite suspicions in some of their minds; but these suspicions were soon removed after his return among them. It is to be lamented that certain mercenary men opposed this gracious work, and even succeeded in enticing some back to their old practices, who, in their turn, became persecutors of their brethren. After some time, Steward proposed leaving them again, but a circumstance occured which prevented it for the present. A certain woman of some note among them, and who was a violent persecutor of the Christians, was suddenly arrested so powerfully that she lay some time senseless and motionless. When recovered, she declared that she had been warned in a vision, that she was in the way to destruction; and also that Steward was sent from God to teach the people the right way. She yielded to her convictions, and exhorted others who were unfriendly to the Christians, to repent and to believe. The work now revived and progressed rapidly for some time.

Steward, like the first apostle to the Gentiles, who taught from house to house, went from cabin to cabin, and from camp to camp; and with Jonathan the interpreter, who had now become an experimental Christian, exhorted them to embrace the gospel of Jesus Christ. They thus laboured for two years with success, without any assistance of either a temporal or spiritual nature, except now and then a transient visit from some white preachers, which was of but little use. After this Steward made a visit to Urbanna, Champaign county, Ohio, where he became acquainted with a coloured man, who was a member of the Methodist Church, and persuaded him to accompany him to Sandusky. Shortly after he returned with a request of Steward to the Quarterly Meeting Conference of Mad-river circuit to afford him some assistance and counsel. In compliance with this request, Moses Hinkle, junior, volunteered his services, and went to Upper Sandusky. He was highly gratified in beholding the reformation which had been effected among the Wyandott Indians. At the next Quarterly Meeting Conference held at Urbanna, Steward attended, presented his certificate from his society at Marietta, and received a license as a local preacher, and was appointed as a missionary among the Indians at Upper Sandusky, where he continues to labour as a faithful servant of God. His excessive labours have induced various afflictions of body, so that he seems daily declining in health. Frequent fasting, sometimes watching all night, long and loud

speaking and singing, have contributed to lay the foundation, if not of premature death, yet of great debility.

Perhaps it may not be amiss here to mention some of those national prejudices with which Steward and his colleagues have had to contend; for the Indians, like the Jews, have their traditions, to which they are strongly attached.

1. They think the Indians have a different God from the whites, distinguished by colour and dress. Their God is red, paints his upper parts, and dresses with the richest trinkets, such as bells, beads, rings, bands, brooches and buckles, and that he requires them to imitate him in this respect. And even those who are in some measure awakened to a sense of their condition, find it difficult to free themselves from these peculiar notions.

2. The making feasts for the sick, and offering sacrifice to appease the wrath of the Deity, that the sick may be restored to health, is another of their traditional customs, to which they cleave with great tenacity, and especially since they have abandoned the use of ardent spirits at their feasts. Those, however, who are truly regenerated by the power of the Holy Ghost, are opposed to all these vanities; and as some of their nation who are yet strangers to Jesus Christ, will yet hold their idolatrous feasts in the Council-house, Steward and his pious brethren have resolved, if possible, to build a house of worship. He constantly contends with those of them who are yet attached to these customs, and it is greatly hoped he will, by the blessing of God on his endeavours, succeed in persuading them all to forsake them. Their missionary, Moses Hinkle, has commenced building the meeting-house.*

3. Another, and of very evil tendency, is their universal belief in witches. This exposes them to death; for this is the punishment they inflict on those suspected of witchcraft. The mere assertion of their conjurors is sufficient to convict a person, and expose him to punishment, and especially if the suspected person belong to another nation. This evil, however, subsides in proportion to the progress of divine illumination.

4. Dunkenness is a very prevailing evil among them. But Steward, and all connected in society with him, have manifested the most determined opposition to any use of ardent spirits; and they will not allow it sold among them, except it is to be used medicinally.

* If any who may read this account, should feel disposed to assist these poor Indians in building them a Meeting-house, they may deposit their donations with N. Bangs and T. Mason, 41 John-street, New-York, or with Martin Ruter in Cincinnatti, or with James B. Finley, Lebanon, Ohio, and they may rest assured that such donations shall be appropriated for that purpose.

J. B. FINLEY.

5. The old Jewish practice of putting away their wives for very trifling considerations, has been a source of many evils. This very unjustifiable practice is, however, discountenanced by the believing Indians, and they now desire to be lawfully married, so as to be joined together for life, thereby setting an example of connubial happiness to others of the Indian tribes.

Upon the whole, I have reason to be much pleased with these converted Indians. I have not had it in my power to visit them since General Conference; but have been informed by those brethren who attended the Quarterly Meeting before the Ohio Conference, that many of them partook of the sacrament, and that God was present among them.

Brother Steward, and about sixty of the converted Indians attended our Camp-meeting on Mad-river circuit last July, in company with our old venerable father Hinkle, who on the eve of life left his comfortable home to be a missionary to the Indians. May God greatly succeed his labours of love! I was delighted to witness their fervency of devotion, and their zeal for the salvation of their fellow men. Saturday evening was appointed especially for their public meeting, and the seats near the preachers' stand were appropriated for their use. Brother Armstrong, who had been among them from a child, and who through the instrumentality of the Methodist preachers has been brought to fear and love God, and is now a Class-Leader, first addressed them, and then brother Hinkle. After they closed, Monongcu, their chief speaker, spoke to them with great zeal, and finally addressed himself to the whites in a very pathetic and sensible manner. Several of them communed with us. It was a very solemn time. Never, indeed, was I more sensibly affected, than I was at seeing these natives of the forests approach the table of the Lord with flowing tears, which they wiped from their tawny cheeks with the corners of their greasy blankets—whilst others stood as spectators of the scene in awful and silent solemnity!

They manifest great concern for the salvation of the other nations of Indians; and I am informed that two of their chiefs have gone on a mission to preach the gospel to other tribes. May the great Head of the Church succeed them.

O ye American Christians! Read Matthew viii. 11, 12, and tremble for yourselves. Pray, not only for yourselves, that ye may escape the anathama there pronounced, but also that the word of God may have free course among these children of the desert, that they may be brought into the fold of Christ.

I send you the address of the Wyandotts to the Ohio Conference. Their petition has been granted, and Moses Hinkle, senior, is our missionary to Sandusky this year. I expect to prepare for the establishment of a school among them, as part

of them have agreed to have one; but am somewhat at a loss for a suitable teacher. I shall write you after my Quarterly Meeting at Sandusky, and give you a more particular detail of affairs, especially in relation to the contemplated school.

Asking an interest in your prayers, I remain with all due respect, yours in the gospel of our common Lord.

JAMES B. FINLEY.

ADDRESS OF THE CHIEFS OF THE WYANDOTT INDIANS TO THE OHIO CONFERENCE.

July 23, 1820.

Sunday, 16th instant, in the Wyandott Council-house, Upper Sandusky, at the close of public worship, my last address to the Wyandotts by the interpreter. My friends, and you Chiefs and speakers in particular, I have one word more to say; I expect to meet our good old Chiefs and Fathers in the church at Chillicothe, before I come to see you again, and they will ask me how you come on in serving the Lord, and if you want them to keep sending you preachers any longer, to tell you the good word, or if you have any choice in preachers to come and teach you.

The answer.

Our Chiefs are not all here, and we must have all our Chiefs and Queens together, and they must all speak their minds, and then we will let the old Father know.

Appointed to meet me at Negro-Town on Wednesday evening, on my return from Seneca Town; and having returned found them assembled and prepared to answer. On entering in among them, a seat was set in the midst of the room, and I requested to take the seat, which I declined; but took my seat in their circle against the wall, and directed the interpreter to take the middle seat, which was done. After a short silence I spoke. Dear friends and brothers, I am thankful to find you all here, and am now prepared to hear your answer.

Monongcu, Chairman and speaker for them all, answered.

We let our old Father know that we have put the question round which was proposed on Sunday evening in the Council-house, and our Queens give their answer first, saying,

We thank the old Father for coming to see us so often, and speaking the good word to us, and we want him to keep coming and never forsake us; and we let him know that we love this religion too well to give it up while we live, for we think it will go bad with our people if they quit this religion; and we want our good brother Steward to stay always amongst us, and our brother Jonathan too, and to help us along as they have done. Next we let the old Father know what our head Chiefs and the others have to say. They are willing that the gospel word

should be continued among them, and they will try to do good themselves and help others to do so too; but as for the other things that are mentioned, they say, we give it all over to our speakers, just what they say we agree to; they know better about these things than we do, and they may let the old Father know their mind.

The Speakers reply for themselves.

We thank the Fathers in Conference for sending us preachers to help our brother Steward, and we desire the old Father to keep coming at least another year when his year is out; and we want our brother Armstrong to come as often as he can, and our brother Steward and Jonathan to stay among us and help us as they have done; and we hope our good Fathers will not give us up because so many of our people are wicked and do wrong, for we believe some white men are wicked yet, that had the good word preached to them longer than our people; and our great Heavenly Father has had long patience with us all; and we let the old Father know that we the speakers will not give over speaking and telling our people to live in the right way; and if any of us do wrong we will still try to help him right, and let none go wrong; and we will try to make our head Chiefs and all our people better, and we are one in voice with our Queens, and we all join in giving thanks to our good fathers that care for our souls, and are willing to help our people; and we want them all to pray for us, and we will pray for them, and we hope our great Heavenly Father will bless us all, and this is the last.

TWIN LOG
JOHN HICKS
MONONGCU, Chief Speaker.
PEACOCK
SQUINDEGHTY.

July 27, 1820.

The Council consisted of twelve Chiefs and five Queens, so called, female Counsellors. Seven of the Counsellors are religious, five of whom are speakers.

Obituary.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

I send you the following account of Mr. B. Treadwell's death, which I took from several respectable persons who were witnesses of the facts as I have given them in the paper I send you. There were about twelve persons present when he revived from apparent death, on whose testimony we may rely with confidence.

Yours, &c.

LABAN CLARK.

Reading Cir. Sept. 20, 1820.

A short account of the remarkable death of Mr. Bradley Treadwell, who died in Weston, Fairfield county, Connecticut, July 20, 1820, in the thirty-first year of his age.

Some time in the year 1816, he professed to experience religion, and joined the Methodist Episcopal Church, of which he continued a faithful, zealous, and useful member until his death. He had been appointed class-leader, and filled the place with great acceptance to his brethren, encouraging them by his example, as well as his exhortations, to a patient perseverance in the cause of God.

Five days previous to his death, he was violently seized with a cholera-morbus, which soon brought on an inflammation of the bowels, with alarming symptoms. His friends, viewing him to be dangerous, inquired into the state of his mind, to which he replied, "I think I can say the Lord's will be done." On Sunday morning one of his brethren coming in, he desired him to pray with him; which being complied with, he most heartily united, and his soul seemed drawn out in fervent devotion to God.

Notwithstanding every exertion was made for his relief, the disorder proved stubborn, and never yielded to the influence of medicine, so as to produce even favourable symptoms.

On Wednesday morning he was thought to be dying, and his neighbours, and numerous acquaintance, came in to see him take his departure; to whom, with the utmost composure of mind, he spoke of the goodness of God, and exhorted them to prepare to meet him in heaven. Addressing himself to them severally, urged the importance and necessity of religion, to prepare them for such a scene as he was about to pass through. He called his father to him, and shewed him the marks of mortification, which had now become visible on some parts of his body. His father asked him if he was willing to die? to which he answered, "Yes, I am; I think I feel an assurance of going to a better world than this," and spoke sometime of his hope and prospect of the crown of life.

His father then expressed a desire once more to unite their hearts and voices in supplicating the throne of grace, to which he very readily gave his assent, and heartily joined with their devotions. After this he requested his father to settle his temporal affairs, and to take the charge of his children. His mother entering the room, he earnestly looked at her, and said, "Well mother, you have come to hear the last words of your dying child;" and asked her if she felt willing to give him up: her reply was, "O no, I don't feel as if I could." He said, "It is hard for near and dear friends to part; but mother do try to be reconciled: we must all die soonor or later. I entreat you not to grieve and mourn for me, but strive to be prepared to follow, and meet me in heaven." She then asked him if he was conscious that she had not done her duty to him and his children? He answered, "O no! you have done a great deal for me, and I hope the Lord will reward you for it; and no doubt he will if you live faithful to him." He then called his sister, Polly Ann, to his bed-side, and asked her if she felt as if she could part with him? She told him it did not seem to her that she could bear to part with him. He said, "You must, for I soon shall go and leave you; life is fast ebbing, and I must soon try the realities of the eternal world. I feel perfectly resigned to the will of God, and the sting of death is taken away. Jesus appears very beautiful, and O, Polly Ann, strive to be faithful! you are in the slippery paths of youth; but if you are faithful, it will be but a short time before we shall meet to part no more."

He then asked for his little children, and kissed them with parental tenderness, fetched a deep sigh, saying, "Little prattlers, it is hard parting with them; but I give them up into the hands of the Lord, knowing that he will provide for the fatherless children." His mother asked him if he would not rather get well? he replied, "On account of my parents and children I should be willing; but I am willing to die or live as the will of the Lord may be." But so sensible was he of his approaching dissolution, that he requested them to prepare his grave clothes; and raised his arms to be measured, with as much composure as he would to be measured for a garment when in perfect health.

A little after sunset, his eldest sister, (Mrs. Beers) and her husband arrived at the house, at which time it was judged improper for him to say much. He however called them by name, asked how they did; after which they retired to a neighbour's house and got some refreshment. In the evening they returned and found a number of people standing around his bed, and he was exhorting them to prepare to meet

him in heaven. On seeing his sister, he took her by the hand, saying, "Sister Esther, you are very near and dear to me, and I am your only brother; but now you see we must part:—O! be prepared to meet me in heaven." Then he addressed himself to his brother-in-law, exhorting him in the same affectionate manner to be prepared to follow him.

He continued until late in the evening without much apparent alteration, frequently impressing on all present the necessity of being prepared to meet death; and taking each by the hand, he bid them farewell. Some went home, and others, of his relatives lay down to take some rest: his mother and sister sat by his bed. About twelve o'clock he spoke to them, requesting they would give him a tea spoon full of camphor and water every few minutes as long as he could swallow, and when he could not swallow, to wet his lips: saying I shall soon sleep the sleep of death, and go to commune with my God. Shortly after this he was heard to say, "Come, Lord Jesus, receive my spirit, my suffering time will soon be over; yes, yes, my suffering will soon be over," and soon shut his eyes as if going to sleep. They let him lay a few minutes, when speaking to him, they found he was speechless and to all appearance just breathing his last. The friends were called up and some of the near neighbours were called in. He had all the appearance of one in the agonies of death; the cold sweat poured from him so profusely, that his clothes were as wet as if dipt in water; his pulse frequently stopped, and faintly returned with slight gasps; this continued till between three and four o'clock when he gasped, and his under-jaw fell, and they supposing it to be the last, put it up to its place; this in a short time was followed with another light gasp, and his jaw fell as before, it was put to its place a second time, and all present were so confident that he was dead, that they left him; some went out and others sat down by the fire. At this time his wife began to lament and weep aloud. His mother was almost inconsolable, saying, if she could hear him speak again it would be a great satisfaction to her; and was trying to recollect some of his last words. One present, observed that it was likely he knew more than all of them about the glories of the other world: supposing him to be really dead.* Persons were sent for to come and lay him out; but before they came, a slight motion was observed about the breast, and his eyes were partly open. Judging there were some signs of returning life, one present put his fingers to his eyes to see if they would move; and taking hold of his hand, spoke to him; upon which he perceived a little motion of the thumb. His brother in-law then called him by name, and he answered with a faint inarticulate noise and sigh! His father then spoke to him, saying, "Bradley, how do you feel in your mind?" He answered, "O glorious!" and soon opened his eyes. His father said, "Do you know me?" "Yes," he said, "it is my dear father!" The people present stood almost lost in astonishment, and he raised himself up, and said, "Well I have been gone, but am permitted to come back again a little while:" and asked, "How long have I been gone? It is about four days, is it not?" His mother answered, about four hours. He said he thought he should stay about as long as he had been gone, which appeared to him long enough to be four days.—Said he had seen the heavenly city, the new Jerusalem; and had seen the river that issued from the throne of God, of pure water, clear as chrystal—that he had drank of it, and it had cured him, and he never should feel any more pain. Looking up to one standing by, he said, "Aunt Mary, you look surprised; be not surprised: it is true." And casting his eyes on his astonished friends, said, "Why, my friends, I am glad to see you all; you look natural. I did not think I should care to see you again, but I am glad to see you:—it is a very pleasant morning. It was not my wish to come back from that beautiful city, for it was the most beautiful place that I ever saw: but I am permitted to come

*That there may be a suspension of animal life even without miraculous interference, so as to produce apparent death while the soul and body are still united, there is no reason to doubt. In such a state, though the *material* organs may cease to perform their ordinary functions, the *immaterial* principle continues active, and might, therefore, perceive all those things above related. It ought, however, to be further observed, that the things he describes to have seen, had been previously impressed upon his mind by reading the holy scriptures; and therefore might have been perceived by the *eye of faith*. These observations are not made to do away the idea of divine interference, which doubtless, was strikingly manifested, both in suspending the functions of animal life, and in restoring them again to action. Ed.

back a little season. The cries and lamentations of my parents, brothers and sisters, and my wife, came echoing and reverberating over the hills, and were heard, and I have come back to tell you not to mourn for such an unworthy piece of clay as I am. I was happy, and your lamentations did not interrupt my happiness—Mourn for yourselves, and not for me." He was asked if he could describe the heavenly city; He said, "Yes, it lies four square, and the streets are paved with pure gold: it has no sun nor moon, but the glory of God is the light of it: and in the middle of it runs a river of pure water—that he had seen ten thousand angels and glorified spirits." He was asked if he saw any that he knew, he answered that it was beyond his limits to tell; but exhorted them all to prepare for that happy place.

He appeared to be perfectly easy, and his mind was calm and composed, and his countenance cheerful until a little before he died. He then seemed to be a little lost, and his senses began to fail—about one o'clock, P. M. he sunk in the arms of death without a struggle or a groan, leaving a heavenly smile on his countenance, and left his astonished friends to the mingled emotions of wonder, sorrow and joy. Thus died a faithful servant of the Lord, adding to the number, who have gone before, one more bright witness to the truth of revelation, and the power of that religion which gives victory over death.

Poetry.

From the New Monthly Magazine.

LINES

Written in Richmond Church-Yard, Yorkshire, by the late Herbert Knowles, of Canterbury.

"*It is good for us to be here:—If thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias.*"—Matt. xvi. 4.

METHINKS it is good to be here:
If thou wilt, let us build—but for whom?
Nor Elias nor Moses appear, [gloom,
But the shadows of eve, that encompass the
The abode of the dead, and the place of the tomb.

Shall we build to Ambition? oh, no!
Affrighted he shrinketh away;
For, see! they would fix him below
In a small narrow cave, and begirt with cold clay,
To the meanest of reptiles a peer and a prey!

To beauty? ah no! she forgets
The charms which she wielded before—
Nor knows the foul worm, that he frets
The skin which but yesterday fools could adore,
For the smoothness it held, or the tint which it wore.

Shall we build to the purple of Pride—
The trappings which dizen the proud?
Alas! they are all laid aside—
And here's neither dress nor adornment allow'd,
But the long winding sheet and the fringe of the shroud!

To Riches? Alas! 'tis in vain—
Who hid, in their turns, have been hid—
The treasures are squander'd again—
And here in the grave are all metals forbid,
But the tinsel that shone on the dark coffin lid.

To the pleasures which Mirth can afford—
The revel, the laugh, and the jeer?
Ah! here is a plentiful board!
But the guests are all mute as their plaintive cheer,
And none but the worm is a reveller here!

Shall we build to Affection and Love!
Ah, no! they have wither'd and died,
Or fled with the spirit above— [side,
Friends, brothers, and sisters, are laid side by
Yet none have saluted, and none have replied!

Unto Sorrow?—the dead cannot grieve—
Not a sob, not a sigh meets mine ear.
Which compassion itself could relieve?
Ah! sweetly they slumber, nor hope, love, nor fear,— [here!
Peace, peace, is the watchword, the only one

Unto Death, to whom monarchs must bow!
Ah, no! for his empire is known,
And here there are trophies enow!
Beneath, the cold dead, and around, the dark stone, [own!
Are the signs of a sceptre that none may disown!

The first tabernacle to hope we will build!
And look for the sleepers around us to rise;
The second to Faith, which ensures it fulfill'd—
And the third to the Lamb of the great sacrifice,
Who bequeath'd us them both when he rose to the skies!

HERBERT.

Richmond, October 7, 1816.

THE

METHODIST MAGAZINE.

FOR DECEMBER, 1820.

Divinity.

From the London Methodist Magazine.

SERMON ON ROMANS VIII. 16, 17, BY JOSEPH BURGES.

(Concluded from page406.)

3. WHAT are the causes which prevent our enjoyment of this blessing? [viz. the witness of God's Spirit with ours.]

When you interrogate some persons respecting the influences of the Holy Spirit, they cannot give the answer which the disciples at Ephesus gave to Paul, "We have not so much as heard whether there be any Holy Ghost;" for doubtless they have often heard of the Comforter. But the answer which they give is unscriptural and irrational to the last degree. They assert that the gift of the Holy Ghost was confined to the apostolic age. A knowledge of the human heart renders a refutation of this assertion unnecessary. But such as have not that knowledge should be informed, that although the miraculous operations of the Spirit, generally speaking, have ceased, yet his ordinary influences to illuminate and purify the mind are as necessary as ever; and the only possible way to convince us of the contrary, would be to prove that every human creature is able to offer unto God a perfect atonement for past offences; that they possess, (independently of Him,) a plenitude of wisdom, purity, and power, which enables them to render not only that perfect and uninterrupted obedience which his past and present benefits deserve, but also such an obedience as will merit at his hand an eternity of glory and bliss.

With regard to those who ascribe the profession of this witness to an enthusiastic disposition of mind, we may confidently affirm that the testimony which God bears to our moral state, and which they thus ridicule, is felt in their own souls, and is the only assignable cause of those guilty fears, which spoil their present enjoyments, and render the thoughts of death insupportable.

So wise, so good is God, that he will not suffer the man who trusts in his mercy, and lives to his glory, to pass the time of his sojourning here in doubts and distress: he will cause him to know that the ways of religion are pleasantness, that all her paths are peace; he will frequently give him a bright prospect of the celestial city, to which those paths lead, and an anticipation of that fulness of joy, that eternity of bliss, which are at his right hand. Neither will the Father of mercies suffer the man who walks in the paths of iniquity to remain in a total state of darkness and insensibility. No; conscience will accuse, will condemn, will torment, and point the guilty soul to a dreadful hereafter. Let not the sinner, therefore, deny the witness of the Spirit. He cannot divest himself of it. The Spirit this moment bears witness with his spirit that the wages of sin is death, that it is a terrible thing to fall into the hands of the living God.

Not a few there are who disbelieve this doctrine, because in some of those who profess it they see a practical inconsistency. But if we reject a doctrine because it is abused, there is not a truth in the sacred volume that will be able to stand before our bar. There is an unreal repentance and a real one; there is a feigned faith, there is also an unfeigned one: a partial and an impartial obedience. So likewise there are persons who profess to enjoy a divine assurance of their adoption, yet they neither possess it in reality nor in appearance; for their works testify against them: but others there are whose tongues and hearts and deportment unite in praising God for that divine tranquility and foretaste of heaven which they enjoy from day to day. In the time of Jude there were ungodly men, who turned the grace of God into lasciviousness; but there were others also, in whose hearts that grace produced the most salutary effects. A man of wisdom is zealously affected in a good thing, while he guards against the abuse of it.

It is not uncommon for people to lust after comfort, while they are regardless of purity. They seek to be justified by Christ, yet they are found sinners before God. Assuredly the witness which the Spirit of Christ bears with regard to those is, "Ye are of your father the devil, and the lust of your father ye will do."

The grand cause why the witness of the Spirit is not universally enjoyed, and to which every inferior cause may be traced, is our inattention to that light, and opposition to that influence which the Spirit communicates, and which are previously necessary to the justification of our persons in the sight of God. For how can the Spirit bear witness to an adoption for which he has not previously made intercession in us with groanings unutterable?

And how can he intercede for us, if we suffer not the goodness of God to lead us to repentance? And how can the divine goodness lead us to repentance when we will not come to that light which makes manifest the impurity of our hearts, as well as the iniquity of our conduct? This mental darkness, therefore, in which we obstinately continue, is accompanied with impenitence, (for we are alienated from the life of God through the ignorance that is in us) this impenitence indisposes and incapacitates us to supplicate the throne of grace in the spirit of prayer; for how can we pray when the Spirit itself does not help our infirmities? And what reason have we to expect a blessing which we do not seek in God's appointed way? Our continuance, therefore, in this dark, impenitent, prayerless state, makes it absolutely impossible for us to enjoy that witness of the Spirit which opens in the soul a present heaven.

There are persons who produce their objections to this doctrine as a proof of their humility. They would not be so presumptuous, so arrogant, as to profess an assurance of the Divine favour. On an impartial examination, however, it will be found that it is at their door the sin of presumption lies. For these people unquestionably expect an admission into the kingdom of glory. In the irreversible counsels of the Eternal God it is decreed, that a preparation for heaven must precede our admission into heaven. One man rejoices in hope of the glory of God, because the love of God is shed abroad in his heart by the Holy Ghost which is given unto him; even that Spirit which assures him of his acceptance, and qualifies him for the enjoyment of future glory, by the communication of present holiness. Is this presumption? Certainly not. This hope maketh not ashamed. Another man hopes that the Spirit of God will receive him to glory, although he does not permit that Spirit to enlighten his mind, or to lead him as a penitent, reformed sinner, to the Saviour's feet, where only pardon, and a hope full of immortality, can be found. That is, he hopes for glory, yet remains destitute of grace. Here, indeed, is presumption; here is arrogance; here is enthusiasm. For what is enthusiasm, but to expect happiness without seeking the qualifications previously necessary.

Doubtless there are professors of Christianity whose moral deportment is an external evidence of their attachment to the Saviour. They have a confidence in the Divine mercy. But as they do not seek the Lord with their whole hearts, they cannot possibly be assured of his approbation; and hence their confidence is mixed and interrupted with many doubts and fears. A knowledge of Christianity, as it exists in the understanding, and a strict adherence to the rules of morality, are good: but still the heart is the seat of religion; and the hope which causes in us thanksgivings to God, which purifies the heart, animates the soul,

and gives an evangelical direction to the whole of our conduct; the hope which constitutes our present heaven, and enables us to anticipate that glorious one which we have in reversion: this hope is nothing less than Christ in us. The absence, therefore, of this internal religion implies also the absence of the above-mentioned blessings; where this is not, there can be no stability of soul. What will light and morality do for us when we stand before the tribunal of him who declares, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." If our heart be not a habitation for God through the Eternal Spirit, our morality must be very defective, when compared with the spirituality and purity of Christ's extensive law: our religion must be superficial, uncomfortable and transient. If any man have not the Spirit of Christ, he is none of his.

There are watchmen in Israel, who do not experience the witness of the Spirit; who do not, in the fear of the Most High, investigate the subject with diligence and impartiality. Hence, in the midst of an extensive library, they continue in the dark; yet being encompassed about with sparks of their own kindling, they send forth their own ipse dixit; and pronounce this doctrine enthusiasm. Other dispensers of the living word acknowledge that this witness is enjoyed by a few Christians of eminent piety; but that it is neither the privilege of all, nor necessary for all. Certainly such a limited, partial exposition of the gospel, has not a tendency to call into exertion the desires and energies of the mind. Hence we have leanness in our souls, and complainings in our streets. The Lord saw this, and it displeased him.

To a spiritual mind it is obvious that in the preceding statement of this doctrine the exercise of faith in every stage and progress of the Divine life, is necessarily implied. For when the Spirit communicates that light which makes manifest our sin and danger, it, at the same time, discovers the importance of the apostle's assertion, and the encouragement which it affords, "He that cometh unto God, must believe that he is, and that he is a rewarder of them that diligently seek him." Hence, in our first approach to a throne of grace, we must believe in the existence and mercy of God. When we feel in our souls that godly sorrow which worketh repentance unto salvation, we believe the truth of the Saviour's promise, "Blessed are they that mourn, for they shall be comforted." When, by the grace of God we are enabled to depart from iniquity, we rely upon the truth expressed by Isaiah, "Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." The prayer of faith lays hold on the Saviour's

declaration, "Ask, and ye shall receive." And thus receiving and exercising that faith which is the gift of God, and of the operation of his Spirit, we are, at length enabled, from the internal peace which we feel, to testify, "Verily God hath heard me, he hath attended to the voice of my cry." Then, the Spirit itself, in confirmation of this assurance, bears witness with our spirits that we are accepted in the Beloved.

Finally. As for our God, his work is perfect. When we are workers together with the Holy Spirit in his operations on the human mind, he will grant unto us light and repentance; he will enable us to forsake our sins, and every dependance on our own righteousness; he will inspire us with the Spirit of supplication and of faith; and then assure us of our adoption. But it is impossible that this last grace should be communicated, when the preparatory ones are rejected.

May the preachers of righteousness live in the constant assurance of the divine favour! May they explain and enforce this doctrine with the Holy Ghost sent down from heaven. And may all who love the Lord Jesus Christ in sincerity, and ardently desire an evidence of his love to them, now look with humility and confidence to the Father of mercies, and now with all the powers of their soul, embrace and ever hold fast that consolatory truth, uttered by the blessed Jesus, "If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

Biography.

FROM THE LONDON METHODIST MAGAZINE.

An Account of the Life and Conversion from Heathenism to Christianity, of GEORGE NADORIS DE SILVA, SAMARA MAHA NAYEKA, *late a Budhist Priest in the Island of Ceylon.*

(Continued from page 49.)

HAVING inspected the temple, we proceeded to view the pagoda, or sacred tower, connected therewith. There is no entrance to it, being constructed of a solid mass of earth, &c. Its appearance is not much unlike the dome of St. Paul's cathedral in London. It rises to a spire, which is, as I have already observed, finely gilt, an ornament with which these towers are not in the general attended; with this exception, all the others, which I have seen on the coast, are of the same model and appearance with this.

The common legend uniformly reported by all the priests, *is*, that beneath every one of these piles, is some part, however small, of *the real body* of Budhu; some pieces of his hair, some clip of his nails, some splinter of his bones, has been deposited at the laying of the foundation; and some even boast of a complete tooth of Budhu, being entombed beneath the pagoda of this temple.

The learned, however, of the priests, deny this honour save to four places in the universe; Rajagooroo informed me, the tradition is, that the four principal teeth of Budhu, two from the upper, and two from the lower jaw, were preserved as sacred relics, and have been deposited as follows:

The first, in *Lokayey Sarrpayek*, or the world of snakes.

The second, in *Tavating-sèh*, or one of the glorious heavens.

The third, in *Grandharadaisèh*, a large city in the empire of China. And *the fourth*, in the principal temple at *Kandy*.

How it is preserved in *the world of snakes*, I am unable to say, through ignorance of the subject, or in *Tavating-sèh*, either; but the *Kandian* tooth is said to be contained in a massy gold box, and is certainly carried, to the present day, in splendid procession, upon the back of a sacred elephant, at certain festivals observed in the Kandian metropolis; some sketch of one of these processions, I will endeavour to give hereafter. It may be interesting to an European reader.

This circumstance relative to the sacred relics, or the belief of it, is sufficient to attach the highest degree of local sanctity to the honoured priests of a Budhist temple. Hence it is that the pagoda itself is an object of adoration; and I remember, once, on a visit to a place called *Calany*, where there is a very celebrated pagoda, near a river, in the bed of which, it is said Budhu left the impression of his foot, I saw a number of the common Cingalese people, walking round the sacred tower, with much zeal, repeating a certain form of words, or litany, as a kind of responsive song; and on inquiry of the people why they did so, they replied, it was in honour of Budhu; *and that they might live a thousand years!* O thou blessed Jesus! how infinitely superior are the prospects held out to THY real worshippers, in thy holy Gospel: *an eternity of years!* "And so shall we EVER be with the Lord." 1 Thess. iv. 17.

We were next conducted to the *dwelling house* of Rajagooroo, which is situated without the wall of the temple yard, and as I have before related, was built under his own superintendance, and from a plan drawn by himself. The stairs leading to the upper rooms are remarkable, as being peculiarly awkward and inconvenient. In building a house with two floors, the principal part in which the native carpenters display any unaptness in

constructing aright, is the stair-case, of which we have a daily proof in the Mission-house at Colombo.

On reaching the upper rooms, we were shewn into them all, with the utmost readiness. A fine open virandah encircled the whole floor, in the manner of the galleries at our ancient inns in England. Rajagooroo's study was furnished with a writing-table in the English fashion; and the Christian Scriptures were among his books. The centre room was devoted to general use as a library, the books of which were handsome and elegant, beyond description. In addition to a number of old Cingalese books, written on leaves, with others in the Pali and Sanscrit languages, there was a large quantity of Burman books, amounting to 175 volumes, some written in letters of gold, with the leaves richly gilt, and the covers superbly varnished and embossed; these were given to Rajagooroo from the royal library in Ava, at the King's command, and were proudly exhibited as the honourable trophies of his wisdom and talent; I have since learned from our convert, that the whole value of this library was estimated at 4000 rds. or 270*l.* sterling, and his Cingalese books at about 130*l.* more.

After examining and admiring this elegant and valuable collection of eastern learning, which the absence of Rajagooroo, unfortunately prevented our having explained to us so amply as our inquiries would have dictated, we retired to the back virandah, and sat down to rest.

We were presently surrounded by all the household priests and others, and of course began a conversation with them on Divine things; the foremost in this conversation was *Sumana*, the priest next in rank to Rajagooroo, a man who had accompanied his superior to Ava; and was as firmly rivited in his Budhist opinions, as his master had been before his mind was enlightened by the influences of Divine truth. Notwithstanding a long and interesting amicable discussion, I am sorry to add, no perceptible impression was made on this man's mind. We left him, to all appearance, as we found him. He succeeded Rajagooroo, on his renouncing heathenism, and at present retains his situation. Some good effects were doubtless produced on the minds of some of the inferior priests, of which some fruit, though in a small degree, have been since apparent.

As we were departing, we were shewn another department of this sacerdotal estate, which must here be noticed, because afterwards some particulars shall be related, which will give an interest to it. It was the dormitory, or sleeping-house of the priests, attached to the temple; a large hall, or building, on the opposite side of the estate, to that on which the residence of the head priest stands. The whole concern appeared a complete

heathen establishment, connected with which are 60 temples, which are supplied by 350 priests.

We took leave of our yellow robed acquaintances in the most friendly manner, and thanking the head priest for his ready attentions, we departed, having fixed upon a day on which to preach to them. He said, he should be happy to see us, and would have all things in readiness.

On the day appointed, we set out early in the morning, eight o'clock being the hour agreed upon for the service to commence; we had previously mentioned our singular engagement to H. R. Sneyd, Esq. the provincial judge of Galle, a gentleman sincerely and ardently interested in the success of the Gospel; and he not only proposed to accompany us to the temple, but likewise begged us to call and breakfast with him, as we returned home. Besides this gentleman, the party consisted of brothers Erskine and Clough, Mrs. Harvard, and myself. Our assistant brother, A. C. Lallmam, accompanied us as our interpreter. On our arrival at the temple, we were received in great form by the priests, with *Sumana* at their head, dressed in a handsome robe of yellow velvet. The attentions paid us were by no means lessened by the provincial judge being with us.

We found many of the native Cingalese assembled, and several Christians, who had been attracted by the novelty of hearing the gospel in a Budhist temple. One of the priests recommended the dwelling-house as the most suitable place for the sermon; but having had so unequivocal an invitation from Rajagooroo, I was determined to pursue my original purpose of preaching within the sacred precincts of the idol's repose; and telling the man, mildly, that I preferred the temple, no further observation was made. The chairs were brought and placed under the virandah of the temple, for the Judge and another friend to sit on. I then took my standing with my back to the door, and preached to the priests and to the people from 1 Cor. viii. 4, "We know that an idol is nothing in the world, and that there is none other God but one."

The sermon was not one of declamation, or abuse. If that had been the talent of the preacher, his respect for the honoured friend, who, this morning, was one of the audience, aside from every other consideration, would, of course, have prevented such a mode of address. The text is a very fair index to the sermon then delivered, the design and drift of which was to shew:

First, *That there was "nothing" intrinsically excellent in the idol to deserve adoration.* This was illustrated by inquiring of the head priest relative to the materials of which it was composed; in answer to which he confessed that it was made of earth. Here was a good ground of appeal after the manner of

the prophet Isaiah (chap. xliv.) in favour of the declaration in the text, "*We know that an idol is nothing in the world.*"

Secondly, *That there was nothing either in the character or doctrines of Budhu, which rendered his image a proper object of adoration.* As it respects the *character* of Budhu, their sacred books declare, that he was the son of a king, consequently only a mortal man; and hence, the highest that could justly be said of him is that he was a *good man!* Now, thanks be to God! there are thousands of good men in the world still; and if we were to begin to pay Divine honours to men because of their goodness, there would be no end to our duties. And if we were all of us to become good men, then all would become gods; and there would be none to worship them. You know Budhu freely declares, that any man, by imitating his example, may become a Budhu likewise. If this religion were to prevail, and all people to become Budhus, the world would be a world of kings without subjects, of masters without servants, of gods without worshippers. It is plain, therefore, that whatever may be in the *character* of Budhu worthy of imitation, there can be nothing to render him a proper object of adoration. And with respect to his *doctrines:* though some of them may be good, yet others are very dangerous and destructive to the souls of men; and especially those which deny a Supreme Creator and God; which you know is inculcated in the Books of the Budhist religion. Now supposing a good man were to bring you a basin of good milk, and as he was bringing it, through his ignorance, were to put into it something of a deadly, poisonous nature; would you drink the milk because the man was good? Or would you reject it because of the poison? The *good doctrines* of Budhu are the *good milk;* but the *bad ones* are the *poison.*" Here *Sumana*, the head priest, interrupted, and said, "But supposing we did not know that the poison was put into the milk, what then?" I replied: Certainly the fault of drinking it would, in that case, not be so great. But still, notwithstanding your ignorance, the milk would not be the less poisonous on that account. Poison is poison; and though hidden and concealed, and unknown, it nevertheless continues to be poisonous. For many ages the people of this country have continued to drink the milk, generation after generation, but have not been aware of the poison. This, their ignorance, is therefore their excuse. But the people now cannot have this excuse. We are come to this land to shew the people the poison; I have shewed it to you this morning. What do you say? Will you drink any more of this poisonous milk? Or will you reject it, and accept of the pure milk of the Christian religion, which has no poison in it?" There could be no answer given to the inquiry; but we perceived the inferior priests to make many observations upon it among themselves. May the Lord send home

the reflection to all their hearts! "Ho every one that thirsteth come ye. Come, buy wine and milk without money and without price." The service was utterly unlike an English discourse. We had several conversations and debates during the sermon, which led to remarks, which though they have long been forgotten by me, have, we trust, been remembered by the hearers.

Thirdly, That "there is none other God but one." This was established by several reasons which need not be repeated. And it was farther shown, that *image-worship*, even in honour of the true God, was entirely unsuitable to the divine nature; who could not possibly be adequately represented under any form which we could conceive, and who being a pure spirit, is, of course, much more honoured and satisfied with the inward spiritual worship of the soul of man, and the outward obedience to the moral rules of his religion, than it can be supposed he would be with any gifts, however costly or valuable, or any *salaam*,* however profound and reverential, which could be made to a mere image made in his name.

The people were then suitably addressed on the sin and consequences of idol worship, to those who were better instructed, or who were in the reach of better instruction. And the glorious doctrines of the gospel being briefly stated and applied to the people's consciences, after prayer the novel assembly was dismissed. Between 20 and 30 priests stood in the virandah with me; and I trust I may say it with all proper humility when I refer to our very peculiar circumstances that morning; for I cannot conceal the high satisfaction I felt in being so greatly favoured as to be the first Christian minister and missionary I had ever heard of, who should preach the gospel of Jesus beneath the roof of a Budhist temple, surrounded by Budhist priests, and at the liberal invitation of a chief priest. St. Paul boasted that he had preached Christ where he had not before been named, and that was certainly my pleasing honour in the present instance. May it please God that the fruit may long remain! We then returned to Mr. Sneyd's to breakfast. This gentleman is one of those who heartily, and from the purest motives, have given our mission their sanction and patronage. His attentions have been of such a nature that they could not always be mentioned in our public communications. Our Galle brethren, especially, have been greatly befriended and encouraged by him. And, which should be added to the honour of this truly Christian gentleman and magistrate, his kindness has been invariably continued to us up to the present period.

About twelve months after this, a priest from the temple applied for Christian baptism, to brothers Erskine and M'Kenny,

* A profound bow of reverence.

stating that his mind was fully made up in favour of Christianity, and that his first serious impressions on the subject were received under the sermon which was preached that morning at the Dadalla temple. He has not yet been baptised, but he is in connexion with our Galle mission as a learner, I believe to the present day. Those brethren, several times afterwards, preached in the priests' apartments near the temple. And though the preaching has been discontinued, some time since, from the aversion of the majority of their number to Christianity, yet there can be little doubt that the good seed sown by the brethren on these occasions still lies hid in the hearts of some of their priestly auditors; and that it will, ere long, or at least ultimately, produce fruit which will yield them solid satisfaction and abundant reward.

Our stay at Point de Galle was only for about five weeks. On our return to Colombo we did not see Rajagooroo for some time. One reason of this was an illness under which he laboured; another was, that some other good friends were closely pressing him on the subject of a public baptism. To this he at last consented, but had not given us any intimation of it. Brother Clough and I, going to the Fort Church, as usual, one Sunday, found that arrangements had been made for the performance of the ceremony that morning. I was requested to step into the vestry, and applied to, to stand as joint sponsor to Rajagooroo, with the Rev. George Bisset, the Governor's brother-in-law. To this I consented with all readiness; and the conquered enemy of Christianity was baptised George, after his senior sponsor. The whole congregation were very visibly impressed with the novel circumstance of the baptismal service.

The next day, our convert was invested by his Excellency the Governor, with the insignia and rank of a Modelair, or native nobleman. This is a temporal and secular appointment, which, by the generous arrangement of the Governor, and principal characters, was designed to be merely a present source of support to him, until he should be competent to the office of the Christian ministry; but from a variety of circumstances, added to the great zeal he continues to display in the service of our government, especially since the commencement of the Kandian rebellion, and the great personal hazards to which he is continually exposing himself in the service, it is more than probable, (should his life be spared to return again to the court,) that his loyal exertions will be rewarded with some more distinguished honours of a temporal nature. This, I fear, may divert his attention from the sacred office: I pray it may not. But even should he continue only a lay Christian, his elevated situation in society will perhaps afford him a more effectual opportunity of helping on the good cause of Christianity, by his extensive influence, than he might even have accomplished by his personal ministry.

Here our dear friends will perhaps begin to feel a little regret, that he was not continued under our care, and employed as an itinerant preacher, among the people of his own cast. We will not say that our minds were wholly free from the same feeling. How much soever we may respect the benevolent motive, and the generous wish to shew some marked attention to this extraordinary conversion, which led to the secular promotion of George Nadoris, we may take the liberty to express, with all respectful deference, that it did not altogether accord with our wishes respecting him, as neither did it with those of some respected friends, who conceived that it might have been advantageous to have placed so pondrous a weight, taken from heathenism, with as little delay as possible in the Christian scale, by sending him immediately down to his temple, "to preach the faith he once destroyed."

While we say thus much we are not insensible to a government measure, so obviously in favour of conversions from heathenism; nor ungrateful in our apprehension of so signal a distinction and reward, as was thus bestowed upon our learned and celebrated convert. It is no more than is due to our missionary character, to give this statement of our preference to a sacred, over a secular office, for those who are converted from the heathen priesthood, and the more especially in the case of such conversions as we are at all concerned in.

Reflections, however, now, would be unbecoming: doubtless what was done in the case of Rajagooroo was done from the best of motives; and the Lord of the Christian church has all contingent circumstances beneath his Divine controul. To have heard him dispense the Word of life, as a public preacher, would have been gratifying indeed, and even now we must not despair of seeing or hearing of it.

There is, notwithstanding, one view of the subject, which will still afford us a very pleasing satisfaction. It is now pretty well ascertained, that the Budhist priesthood, generally, are averse to European government. King George and his authority have very few supporters among the disciples of the yellow robe. It is not our province to intermeddle with politics; but to us, and to our extensive connexion in our native land, to whom the British monarchy is so justly dear, from its invariable protection of our religious liberties, it will be a source of no small degree of pleasure and thankfulness to God, that we have been made in any measure subservient to the conversion of a man, who, but for that change, might have proved a formidable and dangerous enemy, a secret deviser of plots, and an active promoter of rebellion; but who, from his conversion, has learned to "fear God," and "honour the king," and who is now cheerfully and enthusiastically venturing even his life in his loy-

al endeavours to reclaim his infatuated countrymen to a sense of their allegiance to the British Crown.

It is time, however, to bring to a close an account which has been lengthened to a much greater extent than was at first intended. George Nadoris de Silva is another proof of the power of the gospel to change the heathen.

(To be Continued.)

Scripture Illustrated.

From the London Methodist Magazine.

REMARKS ON THE CITIES OF REFUGE.

"My refuge, my Saviour! thou savest me from violence!" 2 Sam. xxii. 3. These words were part of a Psalm which David delivered, as soon as he was freed from his enemies, and had a little time to breathe. His language is figurative, and he here seems to have an eye to the six cities of refuge, then in existence, as appointed by the Mosaic law. It is generally admitted that this law was but a shadow of good things to come, and that its rites and ceremonies were but so many types of the person or offices of the Lord Jesus Christ. These cities, in their names and appointment, appear to be highly emblematical, if not typical, of the Redeemer. The sacred writers in this view looked on the cities of refuge: See Prov. xviii. 10, and xiv. 26, Ps. lxii. &c. Isai. iv. 6, and xxxii. 2, and Jer. xvi. 19; and St. Paul, in Heb. vi. 18, speaking of the promise of Christ made to Abraham, represents believers deriving strong consolation whilst fleeing to him as their refuge. In the 20th chapter of the book of Joshua, verses 1, 2, 7, 8, 9, we have a description of these six cities, with their names and use. Hebrew names have all a particular signification; the names of these cities seem very applicable to Jesus Christ.

1. Bezer, which we are told signifies a *fortification or munition*. Compare this with Isai. xxvi. 1—4, xxxii. 2, and xxxiii. 16. Jesus Christ, too, is styled the *rock* of *ages*, and on this rock his church is built. "The name of the Lord (Jesus Christ, who bore the name and titles of Deity,) is a strong tower, the righteous runneth into it, and are safe." Our spiritual Bezer is fortified round by the love, wisdom, faithfulness, and power of God, as displayed in undertaking, designing, promising, and executing the work of redemption. Does Justice threaten? The atonement of Jesus Christ hath appeased it. Does the law, like the avenger of blood, pursue the sinner? Jesus

Christ is the end of the law for righteousness to every one that believeth. Are we tempted? His grace is sufficient for us. Are we tried? As our day is, so shall our strength be. Does death appear to be clothed in terror? For this purpose was he manifested in the flesh, "that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death, were all their life-time subject to bondage;" "for whosoever believeth on him shall not perish, but have everlasting life." Whatsoever circumstances the believer may be placed in, he can still flee to our spiritual Bezer, as a place for refuge, and be *saved from violence.*

2. RAMOTH-GILEAD, *exalted witness.* Jesus Christ *is the faithful and true witness;* he came to declare the whole counsel of God to a perishing world; he was anointed with the oil of gladness above all his fellows; the Spirit was given him without measure; the Spirit of the Lord God rested upon him, because he was anointed to preach the gospel to the poor, to heal the broken-hearted, to proclaim deliverance to the captives, to pour light upon those who sat in darkness, and burst open the prison-doors of those who were bound. He is *exalted, high,* or *elevated.*—1. In his name,—God over all, blessed for ever. To him is given a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. 2. Exalted in his nature,—God manifested in the flesh. 3. In his mission,—to proclaim peace on earth,—to scatter the gloom of ignorance and superstition,—to put to flight the powers of darkness,—to bear the sins of men,—reconcile the jarring attributes of mercy and justice,—save a perishing world,—and wrench the keys of hell and death from the hands of the infernal tyrants. 4. High in the place of his abode, in the highest heaven, far above all principality, and power, and might and dominion. 5. High in his people's esteem,—for to these "he is precious."

3. GOLAN, *a revolution, a passage,* or *a passing over.* 1. In Jesus Christ the prophecies met with their accomplishment, the shadows with their substance; the patriarchal, legal, and prophetic dispensations were but preparatory to him: through him a *revolution* took place in the religious hemisphere; darkness rolled away, the stars of the Mosaic law hid their diminished heads, and the Sun of Righteousness arose in unclouded yet increasing splendour. 2. The sinner having fled to our spiritual Golan, a *change* or *revolution* takes place in him. "If any man be *in Christ,* he is a new creature; old things are *passed* away, behold all things are become new." 3. He is a *passage,* or *passing over.* Jesus Christ is the true and the living way, from

sin to holiness, from misery to happiness, from earth to heaven. It is through him alone, the angel of justice passes over the sinner and spares him. It is through faith in him, the believer is brought into his kingdom here; it is through him alone, he is enabled to pass over the Jordan of death, and enter into the heavenly Canaan.

4. KEDESH, *holiness.* Jesus Christ was immaculate holiness in his *divine* nature, and, at times, it burst through his human nature, and was visible to mortals. He was pure, too, in his *human* nature. In him no sin dwelt. His enemies could not cast a slur upon his character,—Pilate found no fault in him,—David called him the "Holy One:"—the angel Gabriel, when he announced his birth, bore testimony to his holiness,—and God himself said, "This is my beloved Son, in whom I am well pleased;"—a decisive proof of his purity and holiness. Kedesh was situated in the land of Canaan. When a sinner has fled to our *Bezer* to escape the curses of the law,—when he has heard the voice of our *exalted witness*, and, passing through *Ramoth Gilead*, has passed over Jordan by the way of *Golan*, (a revolution, or new-birth,) he becomes an inhabitant of Kedesh; and, conforming to the laws of the city, has "holiness to the Lord," inscribed upon his heart.

5. SHECHEM, a *part* or *portion.* Jesus Christ is the portion of his people, and is formed in their hearts the hope of glory. And they are his portion also. "The Lord's portion are his people, they are the lot of his inheritance." "My beloved is mine and I am his." They are subjects of his kingdom, members of his church, adopted children of his family, members of his mystical body, heirs of God, and joint heirs with Jesus Christ. Shechem also signifies *a shoulder;* thereby implying government or power. See Isaiah ix. 6, 7. Jesus Christ reigns over his people,—nature bends in obedience to him,—devils fear him,—and angels worship him; and he will and must reign till all things are put under his feet. Those, too, who have fled to Shechem, are made *kings* and priests unto God; they are possessed of a kingdom even here, and a *crown* of glory awaits them in a future world.

6. HEBRON, *friendship, mediation* or *fellowship.* Jesus Christ was styled the *friend* of sinners,—all his disciples are called his *friends*, and to these he is a *friend* that sticketh closer than a brother. He is our *mediator*, and ever maketh intercession for us. We have *fellowship* with each other, "and truly our fellowship is with the Father, and his Son Jesus Christ." He, as the second person in the Trinity, enjoys a most intimate and mysterious union with the Father, and his people enjoy a similar union and communion with him. See John xvii. 21—24.

These cities were situated, three on the east of Jordan, towards the wilderness, and three on the west, in the land of Canaan. There was a way made to them, as we are told in Deut. xix. 3. There must be a way made to Jesus Christ. "Prepare ye the way of the Lord, make straight in the desert a highway for our God: every valley shall be exalted, and every mountain and hill be brought low; and the crooked shall be made straight, and the rough places plain!" This is the way of repentance, faith, and holiness;—all low and unworthy views of God must be exalted,—every high thought of ourselves must be brought low,—the rough way of our own works must be made smooth by faith,—the crooked ways of sin be made straight by holiness.

It has been said by some, that at every bye-path, there was a post put up to direct; and, on each post, "refuge" written. The Scriptures of Truth are direction-posts,—"Let the wicked man forsake his way, and the unrighteous man his thoughts, let him turn to the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon." The ministers and people of God are like these direction-posts; and as they point, they cry—"Behold the Lamb of God, that taketh away the sin of the world."

The man-slayer was not safe, till he got within the city. Neither is the sinner, till he has a personal and experimental interest in Jesus Christ; for *desires* alone can never save the soul.

When the man-slayer had got into the city, he could converse with the avenger of blood fearlessly through its gates. So can the sinner; he considers that law which before terrified him, now as "holy, just, and good," and can now say to that adversary which before was the object of so much dread, "Get thee behind me, Satan."

But the man-slayer was not safe, unless he abode within the city:—neither is the sinner. "Let him (them) that thinketh he standeth, take heed lest he fall,"—"Let him watch and pray, lest he enter into temptation."

"My refuge, my Saviour! thou savest me from violence!" This was the refuge to which David fled, and here he found a *present* salvation, "thou *savest*." Did the curse of the law pursue? In Bezer, the strong fortification, was he saved from its violence. Did satan tempt? In Ramoth, the exalted, he found one stronger than the strong man armed. Was his mind involved in doubts, and overspread with gloom? In Golan, he found them dispersed, a revolution took place in his soul, and he felt confident he had passed from death unto life. Did he fear lest his inward corruptions should prove too much for him? In Kedesh, he found a fountain open for sin and for uncleanness, a fountain blessed by the Spirit of Holiness. Was he in trouble

and affliction, and had to suffer bereaving providences? In Shechem, he found a portion, and here he knew a government awaited him. Did he mourn because all his friends had forsaken him, lifted up their heels against him, and became his enemies? In Hebron, he found a friend and a mediator, and through him he enjoyed fellowship with his Father in heaven. The Lord is my rock, and my fortress, and my deliverer; the God of my rock, in him will I trust; my shield, and the horn of my salvation; my high tower, and my refuge, my Saviour; thou savest me from violence!"

Miscellaneous.

THE IMPORTANCE AND UTILITY OF MISSIONARY EXERTIONS.

It is estimated that six-eighths of the inhabitants of the terraqueous globe are now destitute of the gospel. What a call for the exertions of the Christian world! Shall these souls perish for lack of knowledge? Can we look on with cold indifference, while so many of our fellow-men are enveloped in all the darkness of heathenism? No! But why ask these questions? Is not every part of Christendom upon the alert in the great missionary cause? So, indeed, many seem to think. And by indulging this thought they excuse themselves from doing any thing. But is not this a manifest proof that there are many who do nothing? And merely because they imagine others are doing every thing that is necessary?

Those who think that American Christians are doing all they can in this glorious cause, would do well to glance at the exertions of European Christians, and compare the amount which they raise annually for the support of missions, with what is done in this country.

The London Mlssionary Society received for the year ending April 1, 1819, - -	$94,814, 29.
Church Missionary Society for the year ending March 31, 1819, - - - -	121,958, 65.
Wesleyan Missionary Society for the year ending June 24, 1819, - - -	101,839, 60.
Baptist Missionary Society for the year ending Dec. 1817, - - - -	29,547, 06.
The Society for propagating the gospel in the year ending Nov. 1819, - - -	193,474, 64.
Total for missions received by these five societies,	$541,634, 24.

The American board of Commissioners for Foreign Missions received in the same year as above mentioned, the sum of - - -	$34,166, 68.
The Baptist board of Foreign Missions from May 1, 1818, to May 1, 1819. - -	18,942, 16.
The Missionary Society of the Methodist Episcopal Church, formed April 5, 1819, in their first annual report acknowledge the receipt of only	823, 04.
Total	$53,931, 88.

How little reason have we, therefore, to congratulate ourselves, when, from the above statement, it appears that the people of this country give less than one tenth as much for the extension of the Redeemer's kingdom as do the people of Great Britain, while our population is about two thirds as great as theirs. Even the Methodist Society, who are comparatively poor, give three times as much money for the support of missions as is furnished to the American Board of Commissioners for foreign missions. The Methodist Missionary Society in this country, is to be sure young; but how feeble its exertions, and how small its funds, when compared to a similar institution in Great Britain.

The following observations, extracted from a letter received by the editors from Mr. J. F. Watson, on the subject of missions, will, we presume, tend to impress the importance of this subject upon the reader's mind. He observes,

"The writer is one among many, who has been much interested in reading in your May and June numbers, the interesting report and proceedings in relation to our newly formed Missionary Society. God grant that the most generous affection for the wide diffusion of Christian missions, may become universal among our people! Only 'let every man lay by him in store' (his gift for this purpose) 'as the Lord hath prospered him,' and what a sum would be brought into the treasury! If all our people, estimated, (after deducting *thirty thousand* who may be supposed unable to give any thing) at *two hundred thousand*, were to lay aside *three cents* a week, it would amount to the sum of $312,000 per annum. Is it possible we can say we have no means to help to evangelize the world!

"The writer is induced to the present communication from a belief, that many of our brethren are not sufficiently awake to that *universal love* which ought to characterize the followers of Christ; nor to the best means of accomplishing the grand design of His coming into the world. Although they may feel a desire to do good, there may be somewhat of selfishness in their views, of which they may not be fully aware; and which, I

trust, needs only to be exposed, to make them prompt to forsake it—The spirit of Christianity teaches us to regard *all mankind* as our brethren. It knows no sectional partialities. It is the very spirit of Cain to say, 'Am I my brother's keeper?' I do verily believe that this selfishness, so incompatible with the Spirit of Christ, furnishes the strongest reason why, in eighteen hundred years, we see so many heathen lands yet destitute of the gospel. The monies which have been expended to gratify the pride of men, in superb edifices, &c. would have been sufficient to have sent missionaries to the whole world! Let us, therefore, never cease to regard the whole world as a common field, in which all are commanded to labour. But the gospel, we are emphatically told, *cannot* be preached without a *preacher*, (evidently intimating that God designs to propagate his gospel by human agents) and we are solemnly questioned, 'How shall they preach except they be sent?' And shall not those who have the means to aid in sending forth men of God, apply them for that noble purpose? Shall it be said that one soul is worth more than the whole world, and we not give something of our abundance to save souls?

The celebrated Hannah Moore, in her last work on *Prayer*, has some good thoughts respecting missions and missionary people, with which I shall close the present remarks. She says, 'If we *pray*' that 'God would give his Son the heathen for his inheritance;' that 'the knowledge of the Lord may *cover* the earth;' that, 'the sound may go out unto *all lands*;' 'his saving health unto *all* nations;' and yet are satisfied to *keep the sound* within our own hearing, we pray, it is feared, with feigned lips! If we *do nothing* we are inconsistent; but if *we oppose*, we do worse than nothing.'—'God has committed Christianity into the hands of *Christians*, for *universal* diffusion. He now *works miracles* no longer for the Heathen: He turns them over to *Christians*. As he formerly wrought miracles for the poor and sick; He now resigns to *human* agency to provide for the spiritual wants of the ignorant, as well as for the temporal wants of the indigent. Thus Christianity and riches are now put in the hands of Christians *for the more general dispersion of both* to the respectively destitute.' If we all were more generally awakened to these *scriptural* views of Miss Moore, methinks we should 'bring of our treasures to the warehouse,' and soon make mighty efforts *to fulfil* the last charge of our Divine Lord, "*Go* preach my gospel to *all* nations."

AN ANECDOTE.

WHILE travelling in Upper-Canada, in the year 1803, on the first day of January I left Little York, the capital of that Province, in order to go down the Lake shore, and had about thirty-five miles, mostly wilderness, to pass through. About sun-set I came to the house of an Indian Trader, where were a number of people assembled from a neighbouring settlement, men and women, celebrating the New Year. I had then ten miles farther to go in order to reach the settlement, where I had an appointment to preach on Sabbath morning.

After riding about two miles, I came to a small creek, partly frozen, and the bridge so broken I could not cross on it; and neither could I, by any means in my power, though I tried for an hour, get my horse over the creek. Being in the woods, the weather very cold, and it being in the night, after considerable labour to no purpose, I was under the necessity of returning to the above-mentioned Indian Trader's, it being the only place to which I could go. Desiring, if possible, to reach my appointment Sabbath-morning, I offered them money if some of them would go and help me over the creek. This, however, they refused; but said, if I would stay with them, they would use me well. I had no alternative, but to accept their invitation or stay in the woods. They were quite merry, singing and dancing.

Although I declined the whiskey which was the first thing they offered me, I thankfully accepted of some supper, having eaten nothing since morning. They continued their singing and dancing, and I commenced a conversation with a female, who, I found, had been a professor of religion. Our religious conversation soon attracted the attention of others, who gathered around me, and to whom I spoke freely on the necessity of salvation. By this time so many had collected around me, that they could not well carry on their dance. Wherefore a robust looking man came up to me and said—"Friend, if you will be here you must be civil—you must not preach!" I replied, that I was not preaching, but as providence had cast my lot among them, he could not blame me for discharging my duty. He said, "No—but we must dance." He then, partly by persuasion, and partly by force, led them on to the floor, and they continued their dance. About twelve o'clock I requested liberty of the Trader, who had manifested much friendship for me, to address the company. Liberty being granted, they were persuaded to desist from dancing any more that night, as they were intruding upon the Sabbath.

The Trader then informed me that the Indians with whom he was trading, and who were encamped near by, expected a dance;

and he wished my liberty to call them in for that purpose. I told him I was not master of the house; but advised him, if practicable, to dispense with it. He replied that he had pledged his word to them, and unless he redeemed it, they would be much offended. Accordingly he went out, and gave an Indian whoop, and forth they came from their encampment, and rushed into the house. They immediately commenced their dance, which was performed by knocking on an old frying pan with a stick, every one singing, and moving in a circular direction with great swiftness. They made a heidious noise!

This being ended, I had an opportunity through the Trader, who was my interpreter, to converse with them on the subject of religion. They formed a circle around me, while I addressed myself to their Chief. I asked them if they knew from whom they had descended? The answer was, "That the Good Spirit made one man at first, and placed him on a small Island, (according to his description about the size of an acre of land) that this man offended the Good Spirit, and for which offence the man was driven from the Island on to this continent—from him they had all descended." I then gave them an account of the Creation of the world, of man in particular, of his first sin, and of his consequent expulsion from paradise, and the subsequent peopling of the world, according to the sacred scriptures —To all which they listened with great attention.

I then asked if they had ever heard of Jesus Christ? It was answered "No." Then I gave them an account of His birth, life, miracles, sufferings, death and resurrection; and the end to be accomplished by all these things. While describing the sufferings of Christ, they seemed filled with astonishment, and great solemnity rested on their countenances. Having ended my discourse, the Chief threw his arms around my neck, hugged and kissed me, called me father, and asked me to come and live with them and be their instructor. The simplicity with which they received my words, and their affection greatly affected me: and this interesting interview with these sons of the forest more than compensated for the inconveniences I had suffered. Indeed, I hoped the time was not far distant when these heathens should be given to Christ for His inheritance.

But the most disagreeable part of the story remains untold. The Indians had retired peaceably to their encampment, and most of the Whites had gone to their habitations, when a quarrel commenced between the Trader and one of his associates. The former, by this time, had become so intoxicated as to loose the government of himself, but still demanded more whiskey, which the latter refused to let him have. Twice they drew their fists to fight, and twice I placed myself between them, and was the means of preventing them from coming to blows. The

drunken Trader, after much altercation, swore that unless whiskey were given him, he would call the Indians, and murder them all. "Go," said the other, "as soon as you please." He went—and at his call the Indians came in a body to the door of the house. There were three men besides myself, and one woman in the house. These armed themselves with cudgels, and stood at the door with a determination, if possible, to knock down the Indians as they entered! I shuddered for the consequences. Blood, the blood of my fellow-creatures, I feared would be shed. (O the curse of ardent spirits!) The Trader now opened the door, came in, and threatened those within, that, as his guards were at the door, unless whiskey were given him, he would fall upon them. "Will you?" said the other, raising his fist to strike, which I prevented again by stepping between them. Taping the exasperated man on the shoulder, and accosting him with a few soft words, I finally persuaded him to go in bed with me. I lay down with him, and he soon fell asleep. Thus, by the mercy of God, ended the contest without shedding of blood. Soon as daylight appeared, I went on my journey, feeling thankful to God for preserving me in the midst of dangers, and especially for the pleasing interview with these untaught barbarians. From that time to this I have felt a tender concern for their salvation, and I hope the present exertions which are making for their conversion to Christianity may be rendered effectual.

Religious and Missionary Intelligence.

For the Methodist Magazine.

Short Sketches of revivals of Religion among the Methodists in the Western Country.

No. 2.

ACCOUNT OF THE RISE AND PROGRESS OF METHODISM IN KENTUCKY AND TENNESSEE.

THE doctrines of Grace as held by the Methodist Episcopal Church in the United States of America are unquestionably the doctrines of the Gospel. They are truly founded on the holy scriptures. Their articles of faith are copied from those of the Church of England, with very little variation, leaving out only those parts relative to government. The Wesleyan Methodists in England have not departed from the established church, and of course maintain the doctrines embraced by the same articles. Yet with what barefaced effrontery do the authors of NICHOLDSON'S BRITISH ENCYCLOPEDIA, LEMPRIERE'S BIOGRAPHICAL DICTIONARY, and some others endeavour to pala

upon them doctrines wholly repugnant to those held by them. The common bungling historians, who attempt to write about other people, of whom they know but little, if any thing at all, might be permitted to sink into silent contempt; but an Encyclopedia, bearing so national a title, shows with what carelessness things of great pretensions are palmed upon the public. If their statements prove to be false, and so glaringly so, in matters so important, surely, it is sufficient to shake one's confidence in the correctness of a work of this description.

No course so completely discomfits the calumniators of the day, as an indifference to their envenomed shafts. The enlightened and inquisitive age in which we live, affords us abundant evidence that mankind are not long to be deceived by defamation and slander. No people since the apostolic day have so gradually raised into so general notice under all the malign influence of bigotted, or wicked men, and devils themselves, as the Methodist Episcopal Church in the United States of America. The stigma hitherto resting upon this people for their piety has had a tendency to prevent their societies from being crowded with half-hearted and lukewarm professors.—The change of public opinion becoming more favourably disposed, in consequence of so clear manifestations to the world of the purity of their principles and intentions, and a proper administration of wholesome discipline; this society, which were but a handful as it were of yesterday, have now become a vast body of people, extended up and down and over the continent of America. This land of liberty is more congenial to their growth than that in which they first took their rise. That little, yet fertile island (Great-Britain) was too confined and circumscribed to afford a theatre for the operation of so extensive a plan of itinerant preaching. America and Asia must be ultimately the countries in which this plan will be best wielded, till the sound of the truths of the blessed gospel, shall resound from shore to shore, and from the rivers to the ends of the earth.

Two things are however necessary to keep up a body so large and extensive as the Methodists have become as a people, in a healthful and spiritual state, and these are, a wholesome administration of the discipline of the Church, and proper provisions to be made for drawing into and keeping up the travelling connexion, a weight of character for piety, intelligence and talents. Should these fail, and convulsions in the Church arise, which all experience, many may be found setting down as pastors of independent congregations.

To trace the rise and progress of these humble people in the Western Country, the most authentic documents respecting them are the minutes of their several annual conferences.—

From these it appears, that in 1786 the travelling preachers appointed to the west were—For Kentucky, James Haw and Benjamin Ogden.

	Nos. in Society. Whites.	Col.
1787: Kentucky, James Haw, Elder, Thomas Williamson, Wilson Lee,	90	00
Cumberland, Benjamin Ogden,		
1788: Kentucky, F. Poythress, James Haw, Elders.		
Lexington circuit, Thomas Williamson, Peter Massie, Benjamin Snelling,	200	10
Cumberland, D. Combs, B. M'Henry,	59	4
Danville, Wilson Lee,	220	50
	479	64

Lexington circuit embraced the north side of Kentucky river—Cumberland, the lower end of the state, and part (perhaps) of Tennessee and Danville, the centre of Kentucky being on the south side of the river.

1789: Kentucky, F. Poythress, Presiding Elder.		
Lexington circuit, Jas. Haw, Wilson Lee, Stephen Brooks,	402	21
Danville —— B. M'Henry, Peter Massie,	410	30
Cumberland—— Thomas Williamson, Joseph Hartley,	225	00
	1037	51

This year it appears that there was a considerable revival of religion and increase. The name of Wilson Lee, by the early settlers, and subjects of religion, is yet gratefully remembered by them. How sweet and refreshing to the pious mind is the remembrance of true piety! Conference for the first time was held in the west, in Kentucky, on the 26th of April this year (1789.)

1790. Kentucky, F. Poythress, Presiding Elder.		
Lexington circuit, Henry Birchett, David Haggard,	424	32
Limestone —— S. Tucker, J. Lillard,	66	00
Danville —— Thomas Williamson, Stephen Brooks,	322	26
Madison —— B. M'Henry, B. Snelling,	212	8
Cumberland—— Wilson Lee, James Haw, Peter Massie,	241	41
	1265	107

Limestone was taken from Lexington, and Madison from Danville circuit this year.

		Nos. in Society. Whites.	Col.
1791.	Kentucky, F. Poythress, Presiding Elder.		
	Limestone circuit, Peter Massie,	137	6
	Lexington —— Henry Birchett, David Haggard,	543	37
	Danville —— Tho. Williamson, J. Tatman,	520	28
	Salt-river —— Wilson Lee, Joseph Lillard,	259	23
		1459	94

Madison circuit seems to be dropped this year, or blended with Danville; in 1812 it is again placed on the minutes. This year there were in society west of the mountains, in addition to the above.

In Pittsburg circuit, - - - - - -		136	
Redstone —— - - - - - -		321	6
Ohio —— Pennsylvania and Virginia side,		317	4
		774	10

This year Peter Massie died. By the brief account of his death, as it appears on the minutes, we find, that "Peter Massie" had been "under the profession of religion for some years. He felt some declension in spirit and practice of religion for a season, but was afterwards restored. He laboured faithfully in the ministry for upwards of three years, confirmed and established in the grace of God and useful. An afflicted man who desired and obtained a sudden death, by falling from his seat and expiring Dec. 19th, 1791, in the morning about nine o'clock, at Cumberland on the Western waters. Though thus briefly noticed, the death of one of these early heralds of the gospel, all we have to lament on this score, is, the want of materials to add a few remarks more. He was the first that died on the "Western waters in the harness; there is something that endears us to those who, imitating the example of the blessed Jesus, live and labour and die for our good. Let their memory be had in "everlasting remembrance." Peter Massie, I am informed, before he embraced religion, made a miraculous escape from the Indians. Being with a party who entered their country, he was pursued so close that when near the Ohio river, not knowing how to escape, he threw himself down the bank into the weeds. The Indians arriving just at that instant on the top of the bank, and he observing them, concluded flight was vain, laid still, whilst he beheld every muscular movement of their painted faces above him. They supposing that he had got off by swimming or otherwise, left the bank, and he escaped! He is, we trust, now far from all danger.

		Nos. in Society. Whites.	Col.
1792.	The first day of May, Conference was again held in Kentucky.		
	Kentucky, F. Poythress, Presiding Elder.		
	Limestone circuit, John Ray,	149	7
	Lexington —— John Sewell, B. Northcott, John Page,	562	41
	Danville —— Wilson Lee, Richard Bird,	597	44
	Salt-river —— Henry Birchett, I. Hammer,	381	27
	Cumberland —— John Ball, J. Stephenson	370	57
		2059	176

This year Mr. M'Henry was appointed Presiding Elder of Holstein, Green, New-river and Russell circuits, the two former being somewhat connected with the west.

1793.	Conference was again held in Kentucky this year, the 6th of May.		
	Kentucky, F. Poythress, Presiding Elder.		
	Limestone, Benjamin Northcott	242	8
	Lexington, John Ball, Gabriel Woodfill	401	30
	Hinkstone, (taken from Lexington ct.) Richard Bird,	281	4
	Danville, Wm. Burke, John Page, J. Sewell,	548	20
	Salt-river, Jacob Lurton, James Ward	340	24
	Cumberland, Henry Birchett.	270	50
		2082	136
1794.	Conference was held on the 15th of April this year.		
	Kentucky, F. Poythress, Presiding Elder.		
	Limestone circuit, Richard Bird,	374	6
	Lexington —— John Metcalf, Tobias Gibson,	410	20
	Hinkstone —— William Burke,	270	5
	Danville —— Thomas Scott,	447	19
	Cumberland —— Jacob Lurton, Moses Spear,	400	30
	Salt-river —— B. M'Henry, J. Page, Peter Guthrie, B. M'Henry, and J. Lurton to change.	350	8
		2951	88
1795.	Conference was held this year 1st of May.		
	Kentucky, F. Poythress, Presiding Elder.		
	Limestone circuit, John Page,	430	10
	Lexington —— Aquilla Sugg,	355	16
	Hinkstone —— Thomas Wilkerson,	356	7
	Danville —— Francis Acuff,	470	31

		Nos. in Society. Whites.	Col.
Salt-river ——	J. Buxton, W. Duzan, B. M'Henry,	869	
Cumberland ——	Wm. Burke, Peter Guthrie,	290	47
		2110	91
1796. There was no Conference appointed in Kentucky this year. F. Poythress, P. Elder.			
Limestone,	Henry Smith,	323	9
Lexington,	Thomas Wilkerson,	300	20
Hinkston,	Aquilla Jones,	380	3
Danville,	Benjamin Lakin,	437	36
Salt-river,	John Watson,	226	16
		1666	84
Shelby, (taken from Salt-river ct.)	Jeremiah Lawson, Ky.		
Cumberland,	John Buxton, Wm. Duzan,	190	30
Logan, (taken from Cumberland ct.)	Aquilla Sugg,		
Guilford, (do.	do.) William Burke,	313	13
		503	43

Died.—Henry Birchett was the second, who it appears fell sword in hand. We omitted his death under date of 1794, that we might couple it with the third youthful missionary, Francis Acuff.

"Henry Birchett was from Brunswick county, and state of Virginia, and was between five and six years in the ministry; a happy and useful man, who freely offered himself for four years service on the dangerous stations of Kentucky and Cumberland. He might have returned at the Kentucky Conference 1793, but finding there was a probability of Cumberland being vacated by the preachers, notwithstanding the pain in his breast, and spitting of blood, the danger of the Indians, and prevalency of the small pox, he went a willing martyr, after asking the consent of the Bishop and the Conference. We hoped his life would have been preserved, but report saith that he departed in much peace, at Cumberland, on the western waters, in February 1794. He was one among the worthies, who freely left safety, ease and prosperity, to seek after and suffer faithfully for souls. His meekness, love, labours, prayers, tears, sermons and exhortations, will not be soon forgotten; he wanted no appeal from labour, danger or suffering. His willing heart said with Isaiah, Here am I, send me. And notwithstanding

the Presiding Elder told him he thought it more than could be required of him, expressing his fears of his life, his willing heart apparently said, "If I perish, I perish." Thus nobly he for Jesus stood, bold to seal the truth and his labours with his blood. This was the language of his heart and practice,

No cross, no suffering I decline,
Only let all my heart be thine.

Who can doubt of his eternal rest, or fail to say, "Let me die the death of the righteous, and let my last end be like his."

"Francis Acuff, three years a travelling preacher; a young man of genius and improveable talents, and apparently of a firm constitution; was much beloved and greatly lamented by his family and Christian friends. He was born in Culpepper county, and brought up in Sullivan county, near Holstein, in the state of Tennessee. He died in August 1795 near Danville in Kentucky, in the 25th year of his age: thus dropped the morning flower, though flourishing in the morning, in the evening cut down and withered. He was soon called away from his labours in the Vineyard to the rest that remaineth for the people of God.

A singular, yet an interesting, occurrence took place after Mr. Acuff's death. An Englishman by the name of Wm. Jones, who when a boy had migrated to America, was sold for his passage for four years on his arrival in Virginia. He served out his term with fidelity; though he was a man of great simplicity of manners and very moderate abilities, yet he conducted himself with great propriety. Billy, as he is called, through the instrumentality of Methodist preaching, was awakened and led to embrace religion. Under his dear brother Acuff's preaching he had been often greatly blessed. He had became acquainted with him, and heard him on Holstein in Tennessee, where he resided; hearing of his death, Billy resolves upon visiting his grave! His only desire was to visit the repository of the remains of his affectionate brother and friend. "After planting corn," said he to me, "I started and travelled through the wilderness. I heard of the Indians killing people by the way, but, I put my trust in the Lord, for I knew, that he was able to protect me from the savages. When I came to the rivers I could wade the water, or if there were ferries they would put me over the rivers. When I was hungry the travellers would give me a morsel of bread, till I came to Mr. Greenes' in Madison county, and inquired for our dear brother Acuff's grave! The people looked astonished, but directed me to it. I went to his grave, felt my soul happy, and kneeled down and shouted over it, and praised the Lord!" Shouting Billy, as he is called, still lives in Kentucky, happy in religion, a monument of humility and

simplicity of soul. He has exercised in his peculiar way till his voice is now musical and very affecting. He labours for food and raiment only, looking for his possessions in another and a better world.

This year there appears on the minutes a general order for a fast day, on the first Friday in March; and thanksgiving the last Thursday in October. Infidelity was now raging. Paine's Age of Reason was destroying thousands. The following is selected for its appropriateness to the present, as well as to those times, and its similarity of language used by the venerable Bishop Asbury in preaching GENERAL FAST. It is recommended by the general travelling ministry of the Methodist Episcopal Church, that the first Friday in March, 1796, should be held as a most solemn day of fasting, humiliation, prayer and supplication. It is desired, that it should be attended to in all our societies and congregations, with sabbatical strictness. That we should bewail our manifold sins and iniquities, our growing idolatry, which is covetousness, and the prevailing love of the world—Our shameful breach of promises, and irreligious habits of making contracts, even without the attention of honest heathens to fulfil them—Our superstition, the trusting in ceremonial and legal religion—the profanation of the name of the Lord—The contempt of the Sabbath even by those who acknowledge the obligations we are under to keep it holy; for many make no distinction between this and a common day, and others make a very bad distinction, by sleeping, walking, visiting, talking about the world, and taking their pleasure.—Many also in various parts of the country, profane the sacred day by running their land and water stages, waggons, &c.—disobedience to parents, various debaucheries, drunkenness, and such like. To lament the deep rooted vassalage that still reigneth in many parts of these free states—To call upon the Lord to direct our rulers, and teach our senators wisdom—That the Lord would teach our people a just and lawful submission to their rulers—That America may not commit abominations with other nations of the earth, and partake of their sins and their plagues. That the gospel may be preached with more purity, and be heard with more affection, and that he would stop the growing infidelity of this age, by calling out men who shall preach and live the gospel—That the professors may believe the truths, feel the power, partake of the blessings, breathe the spirit, and obey the precepts of this glorious gospel dispensation—That Africans and Indians may help to fill the pure church of God."

THEOPHILUS ARMENIUS.

Feb. 16, 1820.

(To be Continued.)

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

THE following is a brief account of a Camp-meeting, held at Barre, Vermont, which you are at liberty to insert in your periodical work.

Yours respectfully,

D. FILLMORE.

Lyndon, September, 1820.

The meeting commenced, Thursday, August 31st. under favourable prospects: a delightful place, and agreeable weather, which continued to the close. During the two first days, the services were of such a nature as to solemnize the mind, awaken desires, and lead believers to seek a deeper experience in the things of God. Almost an universal spirit of prayer prevailed, that God would revive and bless his people. Nor was prayer offered in vain: for many, who were "hungering and thirsting after righteousness, were filled;" many, who had always been doubting, were enabled to rejoice in a clear and satisfactory evidence of their acceptance with God. Indeed, such spiritual blessings were bestowed on very many of God's children, as will never be effaced from their memory; and will enable them to shine brighter, and be more eminently useful in the church of Christ.

God having prepared his people, instances of awakening began to appear; sinners began to humble themselves before the Lord, and, with tears of repentance, seek salvation through Jesus Christ. On Saturday numbers experienced justification, and were enabled to rejoice in the Lord, who had mercy upon them, when in imminent danger, and forgave their sins. The sabbath arrived. The congregation, for this country, was very large, between five and six thousand. They listened with the most profound attention to the preaching of the gospel; and, in almost every countenance, seriousness was depicted, and a regard for truth. Four sermons were delivered in succession, with short intervals between, when the congregation was dismissed, and an appointment made for preaching in the evening. But it was soon seen what God had done by his word and spirit; for, when a circle was formed for prayer, and such as desired prayers were invited, mourners came forward from every direction. Here were those who had grown grey in sin, together with those in the morning of life, bathed in tears, bewailing their sins, and imploring mercy. What heart so hard, as not to be affected, to see the father praying over his son, and the daughter over the mother: to hear some crying for mercy, and others rejoicing that

Christ had forgiven their sins, and adopted them as his children? So powerful was the work of the Lord, it was judged best to defer preaching, and continue prayer for mourners during the evening.

That evening will be a memorable one to many who were made the recipients of justifying faith, and could declare what great things the Lord had done for them. Among the subjects of this work, was an old lady, eighty five years of age. What an affecting sight! To see her whitened locks, furrowed cheeks, trembling limbs, emaciated system, her soul weighed down with the guilt of four score years: supported by two daughters, she enters the circle for prayer, and, even at the eleventh hour, finds pardon for all her sins.

With a tremulous voice, she can say, "God is merciful, Christ is precious, sinners may be saved." Monday morning was appointed to close this meeting, and go to our several homes and employments. At an early hour we assembled at the stand to hear an appropriate address, from Mark ix. 5. by Brother J. Lindsey. After which, an opportunity was given to the brethren to speak of what God had done for them. It was a melting, powerful, and refreshing season. The ties of Christian love strongly bound us together, and made the thoughts of parting painful. During this exercise, in a remote part of the congregation, a young man cried aloud for mercy: his distress was great. He was removed to a tent, where eight or ten more came forward, and requested prayers. During this exercise, which lasted till nearly twelve, the first, with four or five others, obtained an evidence of the forgiveness of sins, and peace with God.

At this meeting, not far from fifty were hopefully born again, and many renewed their strength by waiting on the Lord. It was one of the best meetings, of the kind, ever experienced in this part of the country. The deportment of the people during the meeting, evinced their sense of propriety and their serious concern about their eternal interest. The fruits of this meeting, we believe, will be seen in eternity. Here sinners were awakened, mourners comforted, believers sanctified, the borders of Christ's kingdom enlarged, and such a flame enkindled as will not easily be extinguished. Let us rejoice in the spread of that gospel, which is designed to silence the clamour of war—calm the ferocious passions—smooth the path of life—support in adversity—prepare us for death, and a blissful eternity; when joy shall be without *mixture*, without *interruption*, without *end*.

It is known, we presume, to most of our readers, that the last General Conference appointed one of its members, Rev. John Emory, as a representative to the British Conference, which sat in Liverpool 26th of July last. The following extracts taken from the minutes of that Conference, will shew the reception he met with, and the result, in general terms, of his mission.

The Conference has felt peculiar satisfaction in receiving a Representative from the General American Conference, after a suspension of personal communication for some years. Circumstances, and not any diminution of affection, had interrupted this grateful interchange of brotherly affection and mutual esteem. The renewal of it by the deputation of our excellent and beloved brother EMORY, has given us great joy. Through him we have received the assurances of that regard which is felt by our brethren in the United States towards the Methodists of Great Britain, by whom that work which now diffuses light and life through the vast space of that great and rising country was first commenced, and of their desire that a regular intercourse by deputation from each Conference should be established. All the expressions of kindness thus communicated to us by brother EMORY, in the name and on the behalf of the General American Conference, have been echoed back by the sympathies of our hearts. We could not hear his statements, as to the state and progress of the common work in the United States of America, without being deeply affected with gratitude to God, and admiration of the ardour and enterprise of our brethren there in the cause of Christ. Their unwearied labours have not only, by the Divine blessing, raised up large and flourishing societies in the principal cities and towns of the Union, but they have erected the altars of God in the distant wilderness, and connected the insulated settlements of men, with the hopes, the joys, and the worship of the universal church. As the tide of population has extended itself over that vast country, they have followed it, embracing every opportunity to reach, and submitting to great difficulties and privations, to save souls. To these labours they were long animated by the noble example of the venerable ASBURY, a man of apostolic labours, whose spirit of patient zeal and self-denying piety has abundantly descended upon the excellent General Superintendents, who now direct those vast means which exist in a state of increasing activity in the American continent, for the extension of the hallowing influence of true religion through the growing population of the Anglo-American empire. The present number of travelling preachers in the American Methodist connexion, is reported by Mr. EMORY to be near 900; of local preachers 3000; of members, at least 257,000; making an increase for the last year of upwards 16000. Such has been the glorious result of little more than half a century, and of that feeble commencement of the work which took place in 1766. An efficient religious system, operating wide as that extensive country, has been thus created, which already has begun to extend itself beyond its bounds, ample as they are, to the pagan Indians on its borders, and promises, under Divine Providence, to disperse the rays of truth to the still benighted parts of that great continent, on the north, the west, and the south;—to parts where civilization is silently laying the foundation of future states, but now involved in superstition, or the bewildering darkness of paganism and idolatry. To these great successes, and still greater prospects, our hearts have been delightfully directed by the kind visit of our beloved brother, and with invigorated affection we have embraced our distant brethren, *one* with us in doctrine, *one* in the object of their labours, and *one* in our Lord and Saviour Jesus Christ.

THE ADDRESS FROM THE GENERAL CONFERENCE IN AMERICA, TO THE BRITISH CONFERENCE.

Baltimore, May 27, 1820.

THE General Conference of the Methodist Episcopal Church in the United States of America, to the British Conference of Ministers and Preachers, late in Connexion with the REV. JOHN WESLEY.

REV. AND DEAR BRETHREN,

GRACE, mercy, and peace be multiplied to you, and to the Israel of God under your charge, both at home and in foreign countries. With a sincere and earnest desire to establish and preserve the most perfect harmony and peace with you, our elder brethren, we have adopted measures for opening such friendly intercourse as will, we devoutly pray, tend to the accomplishment of this disirable end.

Situated so remotely from each other, and under different forms of civil government, it is believed that no mode of correspondence will so effectually unite the European and American Methodists as an interchange of Delegates from our respective Conferences.

We are encouraged to hope that such correspondence will be acceptable to you, from the consideration of the visit of Messrs. BLACK and BENNETT at our last Session, and from the friendly opinion of our dear Brother, the Rev. WILLIAM BLACK, who has been with us during our present sitting in this city.

Should such a friendly intercourse be approved, we shall receive with cordiality your Representative at our succeeding Sessions, and, with the most sincere friendship and affection, reciprocate the visit.

The prosperity of your Missions, both at home and in foreign countries, is matter of praise and thanksgiving to the great Head of the Church; and our unceasing prayer is, that they may still increase more and more.

The last four years have been distinguished by no ordinary success within the field of our labour: our borders have been greatly enlarged, and the wilderness has budded and blossomed as the rose. The last year especially has been attended with an abundant outpouring of the holy Spirit, and the increase of our numbers has exceeded any former year.

The field of Missionary labours is opening and extending before us, and the Divine Providence appears to be preparing the way for the conversion of the Indian Tribes on this vast continent.

The bearer, the Rev. JOHN EMORY, has been appointed our delegate to your Body, and will be able to give you a more particular account of the work under our charge, and especially of our commencement and progress in the Missionary Cause.

Most earnestly praying that the Methodists may be identified in their doctrine, experience, and practice in every part of the world, and that the Father of Lights may pour upon you, and upon us, the Spirit of grace and preserve us in the unity of faith, and in the fellowship and peace of his Son Jesus Christ, we remain, Rev. and dear Brethren, most affectionately your's in the Gospel of our common Lord.

Signed, by order and in behalf of the General Conference of the Methodist Episcopal Church,

ENOCH GEORGE, PRESIDENT.
ALEXANDER M'CAINE, SECRETARY.

THE ADDRESS OF THE BRITISH CONFERENCE TO THE GENERAL CONFERENCE IN AMERICA.

To the General Superintendents of the Methodist Episcopal Church in the United States of America.

DEAR BRETHREN,

WE enclose to your care the resolutions passed by the Conference, after the Letters addressed to us by the *American General Conference*, and delivered by the Rev JOHN EMORY, had been read and considered.

In addition to the expression of our sentiments contained in those Resolutions, on the renewal of intercourse between the two Conferences, we are directed to request you to convey to your next General Conference our warmest thanks for those declarations of unabated brotherly affection toward us and the Connexion, which your letters contain, and for the appointment of Mr. EMORY as your Representative.

In him we have recognized the purity of your doctrine, and the fervour and simplicity of your piety. We have received him not as a stranger, but as a "brother beloved." Our hearts, are as his heart, and it will be remembered

as one of the most pleasing circumstances connected with the Conference held in this town, that our personal intercourse with you was here restored, and that this "work of love" was committed to so able and excellent a brother, whose public ministrations and addresses in our Conference, have been equally gratifying and instructive to us and to our people.

From the statements made by Mr. EMORY as to the progress of the work of God in the United States, we have received the greatest satisfaction. We offered our united thanksgivings to God, that the doctrines of primitive Methodism, the preaching of which God has so eminently owned in the salvation of men, and the edification of believers, are not only continued among you in their purity, but have been so widely extended by your great and persevering efforts, and that the same holy discipline, in all its essential parts, continues whenever you form Societies, to guard and confirm the work which God has made to prosper in your hands.

For the state of our affairs in Great Britain and Ireland, and in our Missionary stations, we refer you to Mr. EMORY, who, as health would allow, has attended our sittings, and to those publications with which, before his departure, we shall be happy to furnish him, to be laid before you.

You will see that we have had to rejoice with you in the great extension of the work of God into the various parts of the British Empire, and that the institutions of Methodism which we have proved to be so well adapted to promote and to preserve true religion, are known and valued in every quarter of the globe. May we, with you, be the honoured instruments of turning the disobedient to the wisdom of the just in every place, and of hastening the universal kingdom of our Lord.

The Resolutions on the disputes in the Canadas, were adopted after a calm and patient consideration of the case, in which we were greatly assisted by Mr. EMORY. We hope that they will lead to a full adjustment of those disputes, and that the affection which exists between the two Connexions generally, will extend itself to the Brethren and Societies in the Canadas. This is the disposition which we shall earnestly inculcate upon those under our care in those Provinces; and we have full confidence that the same care will be taken by you to extinguish every feeling contrary to love, among those over whom you have controul and influence.

With earnest prayers for you, dear and honoured Brethren, in particular, on whom devolves the general direction of the affairs of the great body of Methodists in the Western World, and whose labours are so severe, but so glorious, —that you may be filled with wisdom for counsel, and strength to fulfil the duties of your great office;—and also for all your churches that they may have rest, and walking in the fear of the Lord, and in the comforts of the Holy Ghost, may be abundantly multiplied,

We are,

Dear Brethren,

Yours most affectionately in

CHRIST JESUS,

JABEZ BUNTING, *President*,
GEORGE MARSDEN, *Secretary*.

Liverpool, August 7, 1820.

RESOLUTIONS OF THE BRITISH CONFERENCE IN REFERENCE TO THEIR RELATION WITH THE AMERICAN GENERAL CONFERENCE.

The REV. JOHN EMORY, having been introduced to the Conference as the accredited Representative in our Body of the General Conference of the Methodist Episcopal Church in the United States of America, presented a letter from that Conference and gave an interesting and encouraging statement of the prosperity of the work of God in the United States; which account the Conference received with much satisfaction, and unanimously agreed to the following Resolutions on the occasion; viz.

(1.) That the Conference embrace with pleasure this opportunity of recognizing that great principle, which, it is hoped, will be permanently main-

tained—That the Wesleyan Methodists are one Body in every part of the world.

(2.) That the British Conference have frequently rejoiced in the very favourable accounts which have been received, year after year, of the great and glorious work which God is graciously carrying on in the United States of America; but that it is with *peculiar pleasure* that they receive a *Representative* from the General Conference in America.—The statement given by our beloved Brother, MR. EMORY, of the present state of Methodism in America, has been received with much joy; and the Conference hereby expresses its high satisfaction, not only in the *declaration*, but in the *proof*, of the love of our American Brethren in fully opening the way for a brotherly intercourse between the European and the American Societies.

(3.) That the Conference particularly rejoices in the zeal which is manifested by our American Brethren, in carrying the Gospel of our Lord Jesus Christ to the Indian tribes, and in the success which God has already given to their labours in that natural and moral wilderness; and hopes, that the time is drawing near, when the *aborigines* of that vast Continent shall become the mild and gentle followers of our gracious Redeemer.

(4.) That it is the earnest wish of this Conference, that the kind and friendly intercourse which is now opened between the British and American Conferences should be continued; and that, prior to the time of the next General Conference in America, the British Conference will appoint one or more of their Body to visit our Brethren in America, and to be present at their General Conference.

(5.) That a letter shall be sent to the American Brethren, containing these Resolutions, and strongly expressing our high approbation of the selection of our highly-esteemed Brother, Mr. Emory, as their Representative to our Conference, and our earnest desire and prayer, that, in the spirit of Christian love, we may ever be one in Christ Jesus.

(6.) That there shall be a regular exchange of Minutes, Magazines, Missionary Reports and Notices, and of all new original Works, published by the European and American Methodists, from their respective Book-Rooms.

Obituary.

DEATH OF HENRY THOMAS FITZGERALD.

Savannah, (Geo.) Sept. 25, 1820.

Rev. Nathan Bangs and Tho. Mason,

DEAR BRETHREN,

You will oblige the South-Carolina Conference by giving the following brief sketch a place in your Magazine.

We regret that we cannot speak of our beloved younger brother, more circumstantially. We have not access to those, who, for the greater part of his life, were most intimately his associates. Excellent young man! could we tell all the hidden labours of his heart, the recollection which we have of him, assures us, they would give a lesson of no ordinary worth.

LEWIS MYERS, }
WM. CAPERS, } Committee.

HENRY THOMAS FITZGERALD, was born on the 26th of August, 1797, in the town of Wilmington, N. Carolina. His parents were members of the Protestant Episcopal Church; in which he was baptized. Upon their death (which occurred when Henry was about nine years old) he was confided to the care of the Rev. William Bingham, master of an academy in the interior of the state of North-Carolina; and under the care and tuition of this gentleman, he continued, until after that happy event which exalted the amiable orphan boy into the adoption of grace.

He was about fifteen years old when this took place; and always afterwards was distinctly remarkable for the consistency and purity of his Christian character.

Nor do we mean by this purity of character, that idoled amiableness, which is but the result of a virtuous education;—nor do we intend, that undefined religiousness, which, by a

current charity, is made to consist with a thousand improprieties, and to veil or to sanctify them all, because the Christian is a youth. His was the religion of the gospel, as it is ministered to the soul by the Holy Ghost, with power; and in him, were to be discerned those tempers and habits, which are declared in the scriptures to be peculiarly Christian, and to be only of the operation of God through the Spirit.

Just what the believer professes to experience when at forty years old, he is "born again," and "passed from death unto life," did this excellent youth experience at fifteen. And, by the very same rule of judgment, which would decide for the aged, when the history of his life is ascertained to accord with his professed experience, do we declare of our beloved younger brother, that he was a most consistent Christian.

Soon after his conversion he returned to Wilmington;—in reference it would seem, to a permanent establishment: and the business chosen for him was that of a dry-good merchant.

How minute is the providence of God!—Our young convert had now attached himself to the Methodist Church; and in Wilmington there lived a minister of this branch of the church who was himself a merchant. It is easy to determine why the pious and interesting youth, should become the minister's clerk. He became so: and afterwards (and before he was yet twenty years old) commenced business for himself. But other things were intended for him.

It affords an interesting contemplation to behold a young man, while yet upon the threshhold of life, turning away from the enchantment of its business, its pleasures, and emoluments; and, patient of the cross, ready to resign himself to the service of the church.

Our beloved brother had already, in part, entered upon this service; and to those who are acquainted with the economy of Methodism, it will be regarded highly recommendatory, that earlier than his twentieth year, he had been the leader of a class. But his soul was labouring under the impression of a higher duty:—his spirit was stirred up within him to declare abroad the unsearchable riches of Christ.

In vain the enemy sought through his native modesty and diffidence, to counteract the convictions of his heart. In vain the consideration of his youth, was urged against his assuming an office so sacred, and involving a responsibility so awful; and the reluctance of nature, to a most cross-bearing life, was felt in vain. His faith and confidence in God his Saviour—his well-instructed conscience—his ardent love, and zeal for the souls of men gave him the victory; and after many prayers, and strong cries to God for direction and support, he offered himself to the Quarterly Conference, to be licensed to preach; and was, by that Conference, recommended to the South Carolina Annual Conference (held in December 1817) as a proper person to be employed in the itinerancy.

The Conference admitted him, and he was appointed to the Little-river circuit, (Georgia) for the year 1818. Here, in the stripling preacher, was early recognized the man of God; and the sprightliness of his genius, and the urbanity of his manners, joined with an ardent piety, gained him universal esteem.

For the year 1819, he was appointed one of the junior preachers for the city of Charleston; where he closed his short but valuable life. His senior colleague upon this station, thus speaks of him:

"In Charleston, he laboured with zeal and success: preaching, visiting the sick, and attending upon the various duties of the Church, as a son in the gospel, with readiness and cheerfulness.

"He was respected by the members of our church, and by all who knew him. He was very studious: very few of his age have made equal progress in the various studies connected with his calling. Had he lived, he would probably have shined as a star of the first magnitude in the firmament of the church. But the Lord does all things well: On Saturday, the 11th of September, he was attacked with the yellow fever. Medical aid was immediately had, but to no avail; and on Friday the 17th of September, he expired. His disease was extremely violent, and sometimes seemed to affect the sanity of his mind; but at all times he was patient and resigned, and appeared entirely devoted to God.

"Nor was he without peculiar manifestations of the Divine favour. At

one time, when spoken to relative to his future prospects, he exclaimed,

"Then shall I see and hear and know,
All I desired or wished below;
And every power find sweet employ,
In that eternal world of joy."

"At another time he ejaculated, "When wilt thou possess the *earth* as thy indubitable right!"

"His last end was peace, and assurance of eternal life."

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments; and his ways past finding out!"

Poetry.

From the London Methodist Magazine.

THE INCARNATION.

LONG had the voice of prophecy foretold
Messiah's advent. "Unto us is born
A son; a child to us is given. On him
Shall lie the rule of nations: and his name
Shall be, the Wonderful, the Counsellor,
The mighty God, the everlasting Sire,
The Prince of Peace. His government and peace
Shall still increase for ever. He shall sit
On David's throne, and kingdom evermore.
With judgment and with justice he shall sway
His righteous sceptre: all shall be order,
All establish firm. I, the Lord, have said,
And will perform my word." On earth was known
Heaven's high determination. Joy was felt
By those who waited for salvation here.
Prophets and kings desired to see the day,
Which should elucidate the great design,
Unveiling to the feeble view of man,
The Deity. The promise made by God,
They knew would be fulfilled. Firm as a rock
It stood; sure as eternity. Their minds
In contemplative frame, oft viewed by faith,
The glory which should follow—Messiah
Ruling all. Earnestly they prayed to see
This happy season, but they prayed in vain.
Revolving suns and seasons now brought near
The incarnation of the Son of God.
His chosen people sought to see their king;
And eagerly expected he would now
Appear in all his glory and with might
And majesty, exalt their favoured land,
And place them on the pinnacle of power,
And universal monarchy. Attent
They heard each whisper which concerned their prince;
And watched each personage of note; that they
Might *first* ingratiate themselves with him.
Thus when a mariner, whose ship the winds
And waves have wrecked, and left him but a boat,
Watches for land, and thinks he spies it now:
He spreads his sail to reach the hoped-for shore:
But when arrived at this expected land,
He finds 'tis only clouds—the shadow's gone—
'Tis fled—he's still at sea. So was it here.
But while the worldly sought among the great
For God's Messiah; he in Bethlehem
Was humbly born. The Saviour of mankind
Appeared in poverty, in human shape.
A servant's form he took, tho' destined soon
To pay th' enormous debt of all our sins.
His glory he laid by: his Deity
He hid behind the veil of human flesh.
A tender infant he—a helpless babe,
Although omnipotent—Ancient of days.
In heaven the melody of cherubim
And seraphim increased. Afresh they tuned
Their harps symphonious, and higher raised
Their voices, praising the eternal Father
For his amazing love to fallen men.
The heavenly host with all their power combine,
To bless and praise the God of love. Louder
And louder still the concert rose, till He
Spoke to a seraph nearest to his throne,
And bade him go to earth, and there make known
To those few shepherds, near to Bethlehem,
What he had done. The winged messenger,
Swift passed the radiant hosts, and reached the gates:
A multitude soon followed in his train.
And now the air about the shepherds glowed
With heavenly glory, as the angel band
Came down from heaven. The shepherds, terrified,
Grew pale, and trembled at the awful sight.
To them it seem'd all heaven was come to earth.
Around them shone, the light ethereal,
With dazzling blaze. "Fear not," the seraph said.
"Behold, glad tidings of great joy I bring
"To you, and all the fallen race of man.
"In David's city, Bethlehem, is born
"This day, a Saviour, who is Christ the Lord.
"And this shall be your sign, the babe you'll find
"Wrapp'd round with swaddling-clothes; and, mark it well,
"Not in a mansion, but a manger laid."
This said, the seraph ceased, and now the host
Of angels which attended him from heaven,
Broke out in praise to God: each vied with each
To sing with sweetest melody, and tune
Their softest notes upon their golden harps.
"All glory in the highest be to God;
"On earth be peace, towards all men good will."
With songs like these the angel band retire
Singing to heaven: swiftly they join their mates,
And all in one exalted chorus loud
Jehovah's name. The hymning cherubim
Tried their best strains: With sweetest melody
They struck their lyres sonorous, chanting soft
Heaven's choicest songs. The music echoing ran
Through all the ethereal vault, and ecstacy
Filled each angelic breast: such happiness
They ne'er had felt, as now their souls inspired.
Enraptured were the shepherds when they heard
Angelic voices sing, and praise their God:
For such melodious notes were ne'er before
Sounded in mortal ear. They listened long
To catch the flying sound: they heard it far
Reverberating through the air. And when

The angels hail retired, to take their seats
Again in heaven, still they kept listening.
The music long resounded in their ears.
At length, recovered from their ecstacy,
They wondered at this deed—then all fell down,
And humbly blessed their God—then rose, and thus
On what devolved on them to do advised;
"To Bethlehem let us this instant go,
"And see this thing which there is come to pass,
"That which the Lord hath now to us made known."
With joint consent they rise, and towards the place
They bent their steps. The light which just had shone
From heaven around them, nocturnal darkness
Made t'appear in ten-fold gloom. The voices
Which had lauded forth melodious praises
To the God of heaven, made as the shepherds
Traversed o'er the fields, the nightly silence
Lonely. Onward they hastened to the place,
Anxious to see their Prince. An unseen hand
Guided their steps. Joseph and Mary there
They saw; and in a manger found the Babe.
When they had seen this just accomplishment,
Instant they told the vision, which appeared
To them that night, while watching o'er their flocks.
Astonished stood all those who heard: wonder
Possessed their hearts. Anew the shepherds praised
And glorified their gracious God: their hearts
Enkindled into rapture as they spoke.
Again was known in heaven the will of him
Who sits between the cherubim. Forth flew
A flaming seraph, and with matchless speed
Descended to a massy orb, placed on
The east of heaven, and there refulgent stood.
Like as a mirror, placed before the sun,
Concentrates and reflects its glowing rays;
So stood the seraph, and reflected bright
Heaven's beams to Bethlehem, where Jesus lay.
The eastern magi, gazing at the stars,
Saw this and wondered; straight they rose and came,
To see the new-born King: arrived they saw
Meanly attired, the King of heaven and earth.
Prostrate they fell, the incarnate God ador'd,
Then opened all their treasures, and to him
Offer'd their gifts: sweet smelling frankincense
Arabian myrrh, with valuable gold.
Emmanuel, hail! thou King of glory, hail!
Hail to our world! hail to our hearts! matchless
In majesty, matchless in might, go forth
From conquering to conquer. O may all
Who live, and move and are in thee, submit
Their hearts to thy blest sway. Thy wondrous love
Shall then resound from shore to shore, and all
Conspire to glorify their God. Angels
With rapturous amaze, eternally
Shall sound its depths unsearchable: but their
Most strenuous efforts, finding all in vain,
Ever shall cry astonished, *O the depth.*
Ride on, O King Messiah, to possess
The sovereign rule of all. O glorious Sun
Of Righteousness arise, shed forth thy beams,
Thy healing beams Divine—so shall all heaven,
So shall all earth acknowledge, *God with us.*
Messiah's reign's begun on earth, but hear,
My soul, does he reign over thee? Art thou
The subject of the King of kings? Is Christ,
The only hope of glory, formed in thee?
Remember, 'twas for this he came to earth.
He laid his glory by: all heaven was moved,
To gain this end—that he might be thy king.

T. W.

For the Methodist Magazine.

ON GRATITUDE.

HAIL heavenly muse! assist the trembling lyre,
Which has so long in listless silence lay,
Breathe o'er the harp, celestial warmth inspire,
While I to GRATITUDE my tribute pay.

A pleasing theme, ennobling to the mind,
That seeks in God for all its bliss below;
Which to dull sense no longer is confin'd,
But well prepar'd diviner joys to know.

Around the minstrel which Urania swells,
Angelic spirits 'twine their flow'ry wreathes,
And melting numbers on each accent dwells,
When'ere the sacred lyre immortal breathes.

No fulsome adulations to mankind,
Flow in her strains in sycophantic lays;
Her subjects are of nature too refin'd,
To ask a fading world for empty praises.

'Tis to the mighty builder of the skies,
Who roll'd yon orbs within his plastic hand,
That ev'ry note of rapture shall arise,
In grateful honours to his wise command.

Not him who feasts on costly viands here,
And sits a monarch o'er the human race,
Shares half so largely as the soul sincere,
That's fill'd with GRATITUDE and heav'nly grace.

This is a wealth which riches cannot bring,
Nor worldly greatness to the soul convey—
High is the mount from whence proceeds the spring,
Which to the humble heart so soon finds way.

Go, humble souls, and ask if e'er was found
A gift more pleasing than the grateful heart;
Then at heav'ns altar let these gifts abound,
And never from the sacred shrine depart.

MIRANDA.

New-York, Nov. 2, 1820.

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